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# Catholic educational review

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# The Catholic Educational Review

JANUARY, 1915

## THE SHORT STORY

There can be little doubt that the art of story-telling belongs primarily to the mothers of the race; that the mother is the ideal story-teller. Her training school is the fireside on winter evenings. Her audience, though small, is exceedingly critical and exacting. They know just what they want, and they demand it unflinchingly. If any of the essentials are lacking, plot, incident, character-drawing, suspense, technique, climax, the verdict is quick and decisive: We don't like that story. Then the story-teller sets her wits to theirs, and tries again. Experience brings success. Old skeletons of plots are brought out and clothed in flesh and blood, and the characters become actual, living forces. Then her public cries: Tell us another story; or, Tell us the one you told last night. The mother begins the task of satisfying the inherent love of a good story, and having performed her part well, the work is left to be developed, to be spoiled, or perfected by men and women of lesser genius.

Time was when the "novel" was looked upon with suspicion; such reading, it was said (and often very truly), was a waste of time, or worse. But people went on reading, and the supply increased with the demand. Then it became apparent that fiction is unquestionably a most influential and effective form of literary expression; influential, because it is vitalized by human sympathy, and touches life in all its phases, enlisting the

interest of every class; effective, because it teaches without appearing to do so. Fiction, therefore, became a medium of expression for every manner of doctrine. Why could it not be used to teach moral truth? And so there appeared the novel with a purpose, ethical, religious, psychological novels. So numerous are the types created by modern complexities and an interplay of forces that a list of compounds might be made beside which Polonius' classification of the drama would look meager and inadequate. But fashions in literature change with the times. A passing glimpse into a soul influenced by love or hate, by joy or terror, is of vastly more interest to the twentieth century reader than long descriptions of scenery or prolix speeches that point a moral at every period. Today people demand to be spectators rather than listeners, and the novel has, in a great measure, given place to the photoplay, and to the short story, in which the visualization of the characters is one of the chief merits.

There is much criticism of the quality of fiction that appears in the current magazines. In the enormous output of short stories each month, even each week, there are many that are worse than worthless, and many more which if not positively harmful, are too dull and insipid to be even entertaining. In the latter class belong many of the stories in our Catholic newspapers and magazines. They are built up inartistically on wornout plots, and the moral is so evident—it is sometimes put in the title—that these stories make little or no appeal. Too much didactic spoils the lesson. The much persecuted heroine who utters half-page speeches in John-sonese, and finally converts everybody else from the error of their ways, has ceased to be an effective type in fiction, and although she still survives, she makes little impression, but is tolerated for old times' sake. Again, although pathos has its place and purpose, a good story often becomes ridiculous by the over use of what hard-

hearted editors call "sob stuff." Some of our Catholic writers seem to feel that it would be a shirking of duty unless religion is made the dominant note in every story; it must be in evidence at the beginning, at the end, and all the time. Others ignore it altogether as having no part in human affairs. In a certain story of Irish life, we live several years among the characters, but never see them at Mass or hear them say a prayer; and either would be the most natural thing in the world. Common sense demands that the typical story should strike the happy medium between these two extremes.

As Canon Sheehan pointed out years ago, there are iron limitations that surround and embarrass, while they shield the Catholic writer. "We have no wish to conceal them, or deny their existence, because their restraints are not only our apology, but our glory and our pride. We can never hope to produce a literature as attractive and popular as the world's literature, because we can never appeal to the two great elements of popularity—passion and untruth." Nevertheless, even with his limitations, there are wonderful possibilities for the Catholic writer of fiction. What is needed? Of course, an author's work depends much upon his outlook on life, whether it be optimistic or pessimistic, upon whether he sees characters as wholes, or narrows his gaze to one single trait. In common, everyday life—and it is with this that the body of fiction should deal—there are no all-good or all-bad types. An author's primal need is a right outlook upon life. Then he should have keen observation, human sympathy, a sense of humor, power of imagination, an appreciation of fine points and side issues in his characters, and last, but by no means least, the art of story-telling. This last comes only by training and practice. If Catholics make no earnest effort to improve the quality of fiction, they have no right to complain of what is offered; but improvement means training and much labor.



The call for better fiction will be answered only when the boys and girls in our colleges are taught to write, and, specifically, to write short stories. It is not the object of this article to discuss fully the art of the short story; it is rather to invite discussion on that important subject; and if a few opinions and suggestions may help to draw out better ones, it will have fulfilled its purpose.

In the subject of short-story writing, the first consideration is the teacher. What should his equipment be? If he is to train his pupils in the art successfully, his education should be no narrow or mediocre one, for the writer of fiction lays all departments of knowledge under tribute. He himself must have had technical training, and that means patient toil. We have all read of Maupassant's experience, but few are willing to submit to a similar training. Robert Louis Stevenson has told us how he acquired his inimitable style, but playing the sedulous ape is a tiresome business. A teacher who would give a course in short-story writing must know the theories underlying such composition. His preparation for the work should have involved the critical examination of the best short stories in English, French and German, and if he can throw in an *El Capitán Veneno* or two, so much the better. But he must also have made practical application of his theories. Unless he has written short stories himself, he cannot hope for results from his pupils. As well might an instructor attempt to teach a class in conic sections without having worked out the problems.

As a preliminary preparation, the pupils may write short descriptions of, say, fifty words. Such exercises will be of incalculable value later on when sketching in the setting for their stories. In these brief descriptions every stroke must count, every word must be necessary. Exercises in writing conversation are an important part of the fundamental work. Dialogue serves to "aerate

the movement, which else might grow ponderous and slow''; and the teacher should remember that, as Arlo Bates remarks, the use of quotation marks does not convert a passage into dialogue.

Then comes the short story itself. But the plot? Aye, there's the rub. There is a great deal of trouble sometimes in finding plots. But if the short story is, according to Professor Brander Matthews' prescription (the efficacy of which many writers deny), to deal with a single character, a single event, a single emotion or the series of emotions called forth by a single situation; or, as Hamilton Wright Mabie insists, with a situation rather than with a series of events, with a single character rather than with a group, then character-drawing is the main thing. This seems to be generally conceded. But if the principal character is clearly conceived, the plot will take care of itself. The typical short story of today is minute in scope and possesses a singleness of effect; it is a delineation of some phase of human character, a picture that must leave a definite impression. Given a character, get him (or her) a test at some critical moment, with a definite end in view, and the story will write itself. The world is full of subjects for character study. In the street, trains, shops, drawing-rooms they cluster, each concealing, or, to him who has eyes to see and ears to hear, revealing a story of human hopes, fears, passions, aspirations. Even the barrenest human life has in it material not only for a short story, but for an epic, for it contains the epic elements of conflict, suffering and retribution.

In the work of the pupils, however, there are stories and stories. Some are as thin as a tune picked out with one finger, as meager as the first sketch of an amateur artist. How create harmony and perspective? Here is where the values in a sense of humor, in a keenness for fine points and little side-lights come in. Skilled artists do not crowd their canvases with a medley of details, but

seek the underlying idea of a subject, its chief characteristics, and on these build up the whole subject. Around his central theme the literary artist lays in many a touch of color which will vitalize and intensify its effect, and perhaps bring in a bit of wholesome philosophy. It is in these touches that the skill of the master hand is shown. For example, when in "The Gift of the Magi" we learn that Della had a habit of saying little silent prayers about the simplest everyday things, it is from a side remark thrown in carelessly, as it were, but how it lights up the whole story! Or again, though the description may not appeal to fastidious tastes, when Soapy from his bleak, windswept corner gazes into the brilliantly lighted café where "are gathered together nightly the choicest productions of the grape, the silkworm and the protoplasm," we know that O. Henry has put into a line what a lesser artist would have spread out over a page.

In learning to write short stories, a laboratory method is sometimes suggested. A study is made of a representative story, with special reference to its technique, and essential parts. Having got the central theme and the main ideas clear from their original setting of words, the pupils rewrite the story, then make comparisons and corrections. It seems an excellent way of learning the technique of a story, and in all probability will not result in any loss of originality. The sense of literary form thus acquired will prove of immense value later when abundant material for stories is supplied by a broader knowledge of life, its subtleties and its problems.

Now comes the question: Is it worth while? Pathetic pictures have been drawn of the young aspirant to literary fame, in his shabby hall bedroom, eagerly watching for the incoming mail, which, alas, brings back his weeks of toil with a printed note of thanks or a touching letter from the seventh editor who is grieved beyond measure because he has already on hand stories sufficient for the current year. Why encourage our young people to write

since success is for the few, failure for the many? Will not a course in short-story writing lead the way to failure by creating literary ambitions that can never be fulfilled? On the contrary, it seems to me that the proper handling of such a course will prevent disappointment by keeping out of the field those who have no talent or aptitude for the work. A teacher who kindly but decisively proves to a pupil that while a short-story course contains many other values, it alone cannot give him success in a literary career, confers a benefit not only on the individual, but on society by shutting off mediocrity and unfitness. On the other hand, encouragement and training for those who possess the faculty of expression or the rarer gift of genius, must result in better fiction.

To young writers who would choose literature as a life-work let it be said in the words of one who knew his theme: "Do something that nobody has done before; let in the light in a dark place; make a dull theme attractive, raise the dead to life, cause the desert to rejoice and blossom, turn old things to new—before such a key doors will open, and hearts, too."

MARION ARNOLD.

## WANTED: A SINGABLE TRANSLATION OF THE ADESTE FIDELES

Christmas has again come and gone, and the hymn that best of all exhales the quintessential flavor of it is once more hidden away in the closed pages of multifarious and multiform hymnals. Perhaps this would be the most fitting time for considering, in cold blood, the difficulties and embarrassments which those who have endeavored to sing it in its various English translations must have encountered. The most fitting time in all the year seems to be the present moment, when its glamor of tender associations has worn off, but while the memory of its embarrassments may still linger in the mind.

It is not an easy hymn to sing even in its original Latin, for its stanzas vary both in the accentuation and in the numerical syllabication of the homologous lines; and hymnal editors are hard put to it in attempting an appropriate distribution of syllables to notes. A splendid illustration of the difficulty experienced in doing this conscientiously is given by Dom Ould, O. S. B., in his "Book of Hymns With Tunes" (London, 1913). He prints all the eight stanzas of the complete Latin hymn under the notes and is most laboriously careful in the assignment of syllable to note. His is the only hymnal, so far as I know (and I have examined very many), that gives the complete text, his nearest competitor being the "Arundel Hymns" (London, 1901), which gives seven stanzas arranged as two different hymns set to widely variant melodies.

The ear will tolerate quite well such an unequal syllabication in the different stanzas of a Latin hymn, for the language is a strange one; but the ear will protest when an English version of highly unsymmetrical lines is being

fitted to the Procrustean bed of the melody. As a result, several hymnal editors have apparently given up the struggle to do so, as a hopeless one, and content themselves with printing only the Latin text. This course was taken by Dr. Tozer in his "Catholic Church Hymnal" (New York, 1905), by the editors of the "Crown Hymnal" (Boston, 1911), and by the Christian Brothers in the "De La Salle Hymnal" (New York, 1913; these last, however, giving an English translation also, but set to a different melody). The latest addition to this group of apparently hopeless editors is the accomplished editor of the "Holy Name Hymnal" (Reading, 1914). All of these hymnals have appeared within the past decade of years, but that the difficulty was recognized by able editors long before this is clear from Mr. MacGonigle's hymnal entitled "The Sodalist's Vade Mecum" (Philadelphia, 1882), which gives only the traditional cento of four stanzas in Latin. I know of three hymnals now in course of preparation, and I am wondering how their editors will look at the problem.

Is it a hopeless one? I should much dislike having to consider it in this light, for I know of no other Christmas hymn which, to English-speaking Catholics in America, so fully conveys the spirit of Christmastide, is so dear in its thousand associations of the golden-memored past of their childhood, and is so redolent of a joyful tenderness at each recurrence of the holy season. I, therefore, venture to set forth the problem in some little detail, and to attempt a solution of it.

#### I. TRANSLATIONS SET TO THE TRADITIONAL TUNE

In a volume of "Psalms of Hymns" published at Washington in 1830, there appeared a translation which has been much used in Catholic hymnals in America, doubtless for the reason that it is, in the main, a singable version, although highly unkempt from a poetical stand-

point. Its fifth stanza gives unmistakable evidence of its author's intention to provide the version with rhyme:

5. We joyfully singing,  
 Grateful tributes bringing,  
 Praise Him and bless Him in heavenly hymns.  
 Angels implore Him,  
 Seraphs fall before Him;  
 Let's hasten to adore Him, our God and King.

Even in this rhymed stanza, we find assonance instead of rhyme in the important symmetrical lines (the third and the sixth). All the rest, however, is well-rhymed. But in the other stanzas we find appalling assonances standing in the place of rhymes. Thus, in the first stanza:

1. With hearts truly *grateful*,  
 Come, all ye *faithful*,  
 See Christ, your *Saviour*,  
 Heaven's greatest *favor*.
2. Angels now *praise Him*,  
 Loud their voices *raising*;  
 To Him Who's most *holy*,  
 Be honor, praise and *glory*.
3. God to God *equal*,  
 Light to Light *eternal*;  
 He all *preceded*,  
 Begotten, not *created*.
4. To Jesus this day *born*,  
 Grateful homage *return*;  
 Word *increated*,  
 To our flesh *united*.

Obviously, it would be inestimably preferable to have a laborious avoidance of rhyme than such faint suggestions of it. It is true that, in all probability, the singers—and possibly the listeners as well—pay so much less attention to the words than to the tune, that little harm is done to any esthetic poetical sense. We must nevertheless confront this practical difficulty, that the text of this terrible version will appear in all its naked horror in the small hymnals that print only the texts of hymns, and the result is that Catholic children are given the worst possible lesson in bad taste to con over at their leisure.

The popularity of this version affords us one angle from which to view the difficulty of our problem. The translation appeared, as I have said, in 1830. I find it also in an ambitious collection of chants and hymns published ten years later in New York ("The Morning and Evening Service of the Catholic Church," etc., New York, 1840), in another smaller collection published again ten years later in Philadelphia ("A Catholic Sunday School Hymn Book, Philadelphia, 1850), and in the large hymnal ("The Hymn Book," etc.), published at Philadelphia by Cunningham in 1854. The version has attained a wide audience in "St. Basil's Hymnal" (now in at least its fifteenth edition); in the "Catholic Youth's Hymn Book," edited by the Christian Brothers (but now supplanted by the "De La Salle Hymnal," which gives a different version); in the "Holy Family Hymn Book" (Boston, 1904); perhaps, also, in others that I have not taken the trouble to investigate in this particular; and, finally, in the present-day "American Catholic Hymnal" (New York, 1913).

I think we may fairly conclude that, despite its popularity, this translation ought to be firmly rejected by the editors of Catholic hymnals. Those who print only the Latin version have evidently been of this mind. But, *stat difficultas!* Where shall we find an equally singable version?

Many editors of Catholic and Protestant hymnals have selected Canon Oakeley's version, which is an illustration of the opposite pole to the one we have just been considering, for it absolutely rejects rhyme and does this so obviously that no reader can possibly mistake the intention of the translator. It was written in 1841 (before Oakeley's conversion to Catholicity) for the use of the Margaret Street Chapel in London. In his attempt to be literal, Oakeley gives us very unequal rhythms which are not easily fitted to the melody, and various changes have been made by other hymnal editors. One of these altered editions of it is given in a recently published



Catholic hymn book ("St. Mark's Hymnal," New York, 1910). Even in this form it still remains not a little hard to sing, and meanwhile it fails to attract by reason of its lack of rhythm and rhyme. Oakeley doubtless thought the Latin text of ancient or at least of medieval composition, and therefore deserving of close literalness in the English rendering. He was mistaken, nevertheless, for the Latin text is not found anywhere before the middle of the eighteenth century. It is, therefore, very modern, and a desire for literalness in its rendering may well yield to the practical needs of rhythm and rhyme, of singability and of beauty. In illustration of its lack of rhythm I need but quote the first two lines of the first two stanzas:

1. Ye faithful, approach ye,  
Joyfully triumphant . . .
2. God of God,  
Light of Light . . .

I have mentioned "St. Mark's Hymnal" for an illustration of one of its altered editions. Other illustrations may be found in Dr. Terry's "Westminster Hymnal" (London, 1912), and the "Arundel Hymns" (London, 1905).\*

I could give examples from many other Catholic hymnals of various attempts at meeting the difficulty. Thus the "Sursum Corda" of Father Donvin (St. Louis, 1911) gives the French cento of four stanzas in easy rhythms, unrhymed while Father Roesler, in his "Psallite" (St. Louis, 1901) takes the 1830 translation and alters it somewhat in order the more perfectly to fit it to the notes (under which he prints all four stanzas with syllabication carefully distributed for the notation). But, perhaps, we have had more than enough illustration of the difficulties presented.

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\* Similarly unrhymed and unrhymed translations are given in "The Missal For the Use of the Laity" (London, 1903, p. cxxxvi) and in Judge Donohoe's "Early Christian Hymns," Series II (Middletown, 1911, p. 197). Both are excellently done.

Now I consider it a very curious thing that Catholics already had an excellent translation, well-rhythmed and sufficiently rhymed, set to the melody here in America more than a century ago, which somehow sank into undeserved oblivion. Under the title of "The Portuguese Hymn" it is given (page 108) in "A New Edition with an Appendix of Masses, Vespers, Litanies, Hymns and Psalms, Anthems and Motetts; for the use of Catholic Churches in the United States of America." It was published in Baltimore without date; but its dedication to "the Right Reverend John Carrol (*sic*), Bishop of Baltimore," would naturally lead us to date its appearance before the year 1808—the year, namely, in which Bishop Carroll become Archbishop of Baltimore.\* The volume is in the collection of the American Catholic Historical Society of Philadelphia, and is probably rare. For this reason, and because the version comprises only three stanzas of four lines each, I may be permitted to give the translation here in full:

Hither, ye faithful, haste with songs of triumph,  
To Bethlehem go the Lord of life to meet;  
To you this day is born a Prince and Saviour—  
O, come and let us worship at His feet!

O, Jesus, for such wondrous condescension,  
Our praise and reverence are an offering meet;  
Now is the Word made flesh and dwells among us.  
O, come and let us worship at His feet!

Shout His Almighty Name, ye choirs of angels;  
Let the celestial courts His praise repeat;  
Unto our God be glory in the highest!  
O, come and let us worship at His feet!

These stanzas are versions of the original "Adeste Fideles," "Ergo qui natus," and "Cantet nunc Io"

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\* John Carroll was appointed Bishop on November 6, 1789. Somewhere between 1789 and 1808 the volume must be dated. We may satisfactorily limit the interval still further from the fact that not even the Latin text nor the tune was included in the large volume entitled "A compilation of the Litanies, Vespers, Hymns and Anthems as They are Sung in the Catholic Church," published in Philadelphia in 1791, which is an enlarged edition of the same work issued in Philadelphia in 1787. Both volumes exhibit the startling hymnal poverty of Catholics in America at that time.

stanzas. The words: "O come and let us worship" are sung thrice; and the adaptability of the words to the traditional melody (which is printed with them in the volume) will be evident to anyone who will make the experiment. Nevertheless, while the translation is good verse, it fails a little, at times, to fit in easily with the musical accent of the melody. It is, however, the best translation, taken all in all, that I have found in any Catholic hymnal. If hymnal editors think it hardly suitable for their purpose, I venture to offer an original translation here, not indeed as an example of good poetry, but simply as an exactly rhymed and fully rhymed version.

## II. A NEW AND SINGABLE VERSION

### 1.

Come ye with gladness,  
Banishing all sadness,  
Joyful to Bethlehem your praises bring:  
See, to us given,  
Christ, the King of Heaven!

While angels hover o'er Him  
And shepherds kneel before Him,  
O, let us, too, adore Him,  
Our God and King!

### 2.

Mary, His mother,  
Gives to us as Brother  
Him Whom the angel hosts are worshipping:  
God, the eternal  
Light of Light supernal.

While angels hover o'er Him  
And shepherds kneel before Him,  
O, let us, too, adore Him,  
Our God and King!

### 3.

Now sounding o'er us  
Let the heav'nly chorus,  
Songs full of happiness and triumph sing:  
Glory be given  
To the Lord of Heaven!

While angels hover o'er Him  
And shepherds kneel before Him,  
O, let us, too, adore Him,  
Our God and King!

## 4.

Joyfully blending  
With their songs unending,  
Let our poor voices, Lord, Thy glory sing:  
May we endeavor  
Thus to praise Thee ever!

While angels hover o'er Him  
And shepherds kneel before Him,  
O, let us, too, adore Him,  
Our God and King!

The cento chosen here for translation comprises the four stanzas traditionally sung by English-speaking Catholics. They are too well known and too popular to be replaced easily by the stanzas of the French cento, and I have not thought it advisable to labor at a rendering of the stanzas found in the French tradition, although they are quite worthy of such an effort. For practical purposes, however, a hymn of four stanzas is long enough. The present translation has been made with an eye single to hymnodal purposes, and the accents of the words correspond perfectly with those of the tune in every stanza. The tune, it is true, varies slightly in different hymnals; but whatever form of it is chosen by a hymnal editor, the words of this version can be easily placed under the appropriate notes without any clashing of accents. Whatever be its merits or demerits from the standpoint of poetry or that of fidelity to the original, it may fairly claim the quality of "singableness," and is, therefore, offered as a possible solution of the problem which so many hymnal editors have apparently considered as virtually insolvable.

## III. TRANSLATIONS FITTED TO OTHER TUNES

Unwilling to have their volumes go without an English equivalent of the *Adeste Fideles*, several editors have provided entirely new tunes. This expedient can hardly, I fear, be deemed satisfactory. At least one-half of the attractiveness of the hymn resides in its traditional melody. None of the earliest examples of the tune can be

found divorced from the words, although in later days Protestant hymnal editors have fitted wholly different hymns to the favorite tune. For Catholics, the association of text and tune is perfect. So far as historical research can decide the question of original ownership, we own both text and tune, and we have grown up from childhood to manhood without a suspicion and any possible divorce between them. But some Catholic editors have apparently tried to drive in the wedge of a new expedient in recent times. It may prove interesting to consider some of these attempts.

The "Arundel Hymns," for instance, give us the Latin text with English translation set to the traditional tune, but add the Latin text of the French cento (both the English and the French centos begin with the stanza *Adeste Fideles*, etc.) together with an English translation, set to a new melody by R. L. de Pearsall.

Father Roesler's "Psallite" (St. Louis, 1901) gives the tune with only an English translation. Father Bonvin's "Sursum Corda" (St. Louis, 1911) and his "Hosanna" (St. Louis, 1912) do the same thing (the English text being now differently worded), while his "Cantemus Domino" (St. Louis, 1912) includes neither text nor tune.

The "De La Salle Hymnal" (New York, 1913) gives the Latin text with its tune, but adds an English rendering set to an entirely new tune. Let me quote here the first stanza of this new translation:

Come, all ye faithful, join the march triumphant,  
And hasten, hasten to Bethlehem;  
Within the crib, there lies the true, the great Messiah.  
Oh, come and let us worship Christ the Lord.

It will be observed that this version gives us, in its four lines, three variations of metre, and that it attempts no rhyme at all. Meanwhile, Catholics possess a number of excellent translations of the Latin text, with both rhyme and symmetrical rhythm. If a wholly new melody is to be composed for the hymn, why could not one of

these existing translations be used for that purpose? Let me briefly illustrate.

We have, for instance, the beautiful translation of J. C. Earle:

In triumph, joy and holy fear,  
Draw near, ye faithful souls, draw near;  
The infant King of Heaven is here:  
None treads aright but Bethlehem-ward;  
Come hither and adore the Lord.

And that of C. Kent:

Come, O faithful, with sweet voices  
Lift the song that Heaven rejoices,  
Song to Bethlehem glory bringing:  
Where the swathing clothes enfold him,  
King of angels, there behold him;  
Come, with thoughts to Heaven upsoaring;  
Come, with lowly knee adoring;  
Come, angelic anthems bringing.

And that of R. Campbell:

Oh come, all ye faithful, adoring, triumphant,  
Oh joyful, oh joyful, to Bethlehem repair;  
Behold in a manger the monarch of angels;  
With glad allelullias his glory declare.

And that of J. R. Beste (his second stanza will serve to illustrate how well he overcame the difficulties of the crucial original):

God of the Godhead, true Light unabated,  
Mary the Virgin has borne the Adored;  
True God eternal, begot, uncreated,  
Oh, come and kneel before him;  
Oh, come and all adore him;  
Oh come, oh come, rejoicing to honor the Lord.

And that of Father Caswall:

Oh come, all ye faithful, triumphantly sing!  
Come, see in the manger the angels' dread King!  
To Bethlehem hasten with joyful accord;  
Oh hasten, oh hasten to worship the Lord.

The conscientious editor of a Catholic hymnal must look at his task from several angles. His tunes should be attractive, but not "sentimental"; his texts must be dignified and correct; from a literary standpoint, and he must see to it that the metrical accent corresponds to the

musical accent in all of the stanzas and not merely in the first; and, finally, he may try to fulfill this counsel of perfection, that his hymnal should exhibit Catholic fecundity in melody and in verse, so that his hymn book should be a volume of private devotion as well as of public praise. But the task he confronts is an arduous—and mayhap, a thankless—one. If it is to be done well, it must be done slowly, and after much discussion of texts and tunes. The present paper is meant as a contribution to this kind of discussion.

H. T. HENRY.

## THE FITCHBURG PLAN OF COOPERATIVE INDUSTRIAL EDUCATION

What is the sense of buying machines to equip a trade school when there are plenty of machines in the near-by factories? Why should a boy spend his time turning out instructive but useless "problems," when he might be learning just as much and earning money by his work in a real shop or mill?

These are the questions that were put to the school authorities of Fitchburg, Mass., in 1908 by Mr. Daniel Simonds, a successful manufacturer and public-spirited citizen of that thriving city. He had been to a conference of metal manufacturers in New York and had heard Prof. Herman Schneider, dean of the College of Engineering of the University of Cincinnati, explain the cooperative plan by which several shops in Cincinnati furnished his students with facilities for the practical part of their training. It occurred to Mr. Simonds that the plan might be adapted to the requirements of Fitchburg boys of high school age, for whom industrial education was the natural need.

Fitchburg is a manufacturing city of about 38,000 population. It enjoys a national reputation for the production of revolvers, bicycles, saws, paper, steam engines, iron and brass castings, woolens, and gingham. Its successful men are manufacturers, and its ambitious youth naturally turn a hopeful eye toward the factory. Education in such a community must perforce include industrial training. Just as the country school should teach agriculture, so the schools of a factory town must offer instruction in the mechanical arts if they are to adapt themselves to the needs of their environment in the spirit of modern education.

A well equipped, modern trade school or industrial high school seemed to be Fitchburg's need but Mr. Sim-



onds believed he had a better plan, and he persuaded the city council, school board, and employers to share his belief. A general scheme of cooperation was agreed upon and Mr. W. B. Hunter was engaged to work out the details and to put into operation a cooperative industrial course in connection with the Fitchburg High School. Eighteen boys were selected for the course, and work was begun in September, 1908.

It was the purpose of the course to include an adequate amount of ordinary high school studies in addition to the vocational training. In order that neither occupation might be seriously broken into, and in order that the cooperating employers might receive the benefit of a continuous operation of the machines, the boys were divided into two groups, so that while one group was at work in school the other could be at work in the shop. In other words, two boys were assigned to each machine, and by taking turns kept it running. Each boy alternated a week of shop work with a week of study. In this way an opportunity was provided for learning a trade and obtaining a general education at the same time.

This system, which has become widely known in educational circles as the "Fitchburg Plan," has been continued throughout each school year since 1908, and has, in these six years, proved its feasibility and effectiveness. Continuous work during the vacation periods is provided for every boy who cares to work. The boys are employed in drafting, pattern making, saw making, iron molding, tinsmithing, piping, printing, miscellaneous machine work, textiles and office work.

The industrial course is of four years' duration, like the regular high school course. The first year is spent wholly in school; during the next three years the boys alternate weekly between shop and school. Three summers are spent in the factory, beginning with the close of the first school year. The first summer is a trial period of two months and is given to each candidate to determine

whether he is adapted to the particular trade he elects. Allotments to the various shops are made the first June by Mr. Hunter, and the desires of the boys are met as far as possible. After the first year each boy spends five days a week in the school for 20 weeks in the year, and five and one-half days in the shop for twenty weeks, in addition to eight weeks in the shop each summer, two weeks being allowed for a summer vacation.

The boys receive pay for their actual work in the factories at the following rates: First year, ten cents an hour; second year, 11 cents an hour; third year, 12½ cents an hour; making a total of about \$550 for the three years of shop work. These rates are higher than apprentices have received in the past, the employers having of their own accord raised the wages. This compensation is a strong inducement for the boy to continue his course. He can go to school and at the same time earn as much as he could get from ordinary employment in store or office. Boys whose parents could not otherwise afford to keep them in school are thus enabled to continue their education. Superintendent Joseph C. Edgerly, of the Fitchburg schools, has said: "It is extremely doubtful if ten per cent of the members of these classes would be in school if this course had not been established." The trial period of two months makes it possible for a boy to find himself and determine his fitness for the vocation without serious loss of time.

The interpolated week of shop work does not, apparently, greatly hinder the boys' progress in the academic studies. Principal Charles T. Woodbury, of the Fitchburg High School, says: "I see little difference in academic standing of pupils in the industrial course as compared with pupils of other courses." The change of occupation, too, appears to relieve the physical strain of constant work. In fact, the physical development of these boys is reported to be much more pronounced than that of their associates in other courses. They constitute the

major portion of the football, baseball and basketball teams of the Fitchburg High School. Neither has their social standing been affected, as the cooperative industrial course is not segregative, and its pupils are full members of the regular high school classes.

The fear originally expressed that the manufacturers might gain control of this course and exploit it for personal ends has proved to be without foundation. In every case they have freely cooperated, leaving the management of the course entirely to the director and demanding only an adequate return for the wages paid. In this the manufacturers as well as the pupils are protected by a contract signed by the boy and his employer, with the approval of the boy's parents or guardian. The boy agrees to stick to the trade for the three years required for the completion of the cooperative course, provided he is satisfied after his two months' trial, that he wants to learn it. The employer, on his part, agrees to teach the boy the various branches of the trade and to pay him the stipulated wages for approximately 1,650 hours per year for three years. This arrangement is mutual and both the boy and his employer are bound to give each other a square deal. It is a business contract, and the boy, for the first time in his life, perhaps, realizes that he is morally bound. His sense of responsibility is awakened and the effect upon the formation of his character is apparent.

It is too soon to estimate the economic value of the Fitchburg plan, but employers and teachers are unanimous in their opinion as to its ultimate success. The average enrollment of the classes has been about 30. During the past school year 56 boys were taking the course. Those who have received diplomas are now generally employed in the occupations elected by them during their school course, at wages ranging from \$18 to \$40 a week. Some have entered higher technical institutions.

This combination of academic and practical vocational training is in accord with the best educational principles of the present day. The pupils are thrown into direct contact with the laws of cause and effect which is lacking in many of our school systems. The following extracts from letters written by some of the employers and superintendents offer perhaps the best testimony on this point:

They are better boys without question. They are more manly and have wider vision, and we prefer them to the boys who are taught the trade without the school experience. They seem to take more interest in the shop work than the regular apprentices.

It is the biggest boon that has ever come to the boys of Fitchburg. The course is most commendable, and the boys who graduate from the high school after having followed the cooperative industrial course are bound to be our future foremen and superintendents.

It is the best plan that has ever come to our notice for a boy of limited means whose main object is to fit himself to earn a living at the earliest possible date. Judging from their efficiency, we feel that these boys have learned as much of the trade by alternating in the shop and school as other boys did under the old plan of apprenticeship by being all of the time in the shop. The boys whom we have in the shop will have an education at the end of the four years, will have a trade, and will be earning as much as they would if they had served only their three years of shop work. They will have a foundation on which to go farther than would be possible for a boy who had to start in with only a common school education. The course gives the manufacturer a thinking mechanic; it gives the son of the laboring man a chance to become a thinking mechanic.

The Fitchburg plan is a demonstration of the superiority of business cooperation over paternalism or philanthropy.

WALTER A. DYER.

## THE SENSE OF HEARING IN RELIGIOUS EDUCATION

The sense of hearing must necessarily play a great and important part in religious education; for the great facts of revelation are by their very nature invisible, and although they might be to a certain extent brought before the mind in the shape of historical scenes or visible symbols, yet faith after all comes from hearing (Rom. 10, 17).

One of the fundamental conditions of impressing the soul by sounds is willingness or attention to find a hearing. For this purpose all distracting sounds ought as far as possible to be removed, unless, as it sometimes happens at certain schools, the children are so accustomed to the noise made by other classes that they never pay attention to them. In order that the words and their sense may be caught, the pronunciation ought to be clear and sufficiently loud. But care must be taken not to speak too loud, because the sense of hearing becomes rather blunted, and the attention suffers.

Attention is roused by the interesting way and the variation of the voice and the speed; monotony in speaking and stereotyped formulas in the introduction, transition and closing are calculated to diminish interest and consequently the attention.

The younger the children are, the more frequently the Catechist must vary his own statements or explanations with repetition on the part of the children. This is necessary not only for the sake of variety and the stimulation of activity, but because the sense of hearing does not always impress the memory so deeply that every sound impression remains. We know from our own experience that we do not often remember the things which we have heard only once, and yet our memory is trained and we possess a vocabulary of our own. But the little

children have no trained memory for facts, they can only remember things by the sound of words, and when the sounds of the sentences are partly lost then the meaning of it cannot be retained. Now one of the best means of impressing and training the verbal memory is the frequent repetition of simple statements; and at the same time, as children like to talk, it is a pleasant occupation and a good means to stimulate and to control their attention. This is true not only of young children who cannot read fluently, and therefore are not able to learn the text of the catechism or the Bible history by heart, but also for the older children. In all grades religious instruction ought not to be given in the form of lectures, but the children ought to speak more than the Catechist. The result of the lesson may seem poor and consist only of a small number of sentences, but if they really become the property of the children and help them in their daily Christian life, we may renounce the claim for "*multo*" and be satisfied with "*multum in parvo*." How many sermons and catechetical lessons leave no trace behind, because they were not followed; whereas if the children receive only one clear notion from each lesson which remains and influences their conduct, they will soon be well instructed and well prepared for their later life.<sup>1</sup>

We shall now have to consider the quality of the language, so as to see how to appeal to the different faculties and to bring all their peculiar characteristics into play.

#### 1. HEARING AND THE HIGHER FACULTIES OF THE SOUL

Words are essentially symbols, whether spoken or written, and symbols are only of use if they are to some extent understood. One of the reasons for the comparatively small success of religious instruction is the fact that too much stress is laid on the memorizing of words, without any explanation. Even the word explanation has

<sup>1</sup> See "The Catechist in the Infant School," Part II. Herder, 1905.

an objectionable element in it; why first use some unintelligible sounds and afterwards try to make them intelligible? It does not seem a very reasonable method. Why not use plain words from the beginning and bring in the strange and technical terms afterwards?

*The Munich Catechetical Method* calls the part by which new matter is introduced *Darbietung*, i. e., offering, presenting the child with plain and easy statements or a story told in the simplest language. This is opposed to the method of a running commentary or explanation of the text. This latter way of procedure is suggested by the style of most manuals; but after all, manuals are storehouses for material and quarries for the stones; but as stones and quarries cannot do the work of the architect, so books cannot take the place of the Catechist. He ought to be the master and leader, not the slave and servant.

Some ingenious people have tried to prove the superiority of the running commentary by the principle of authority; they say the approved text-book represents the authority of the Church, by which the Catechist must be guided.

This does not seem quite the Catholic ideal, for although we have an inspired book containing God's revelation, yet the living and speaking authority of the Church is superior even to the approved and authentic text.

Now it is true that the individual priests and Catechists do not belong to the teaching Church, but on the other hand, the school text-book has not the authority which belongs to the Vulgate. The Catechist represents to the child the living and speaking Church, and by his canonical mission has the authority to teach. If he were not orthodox, it would make little difference whether he gave the catechism text first and then an incorrect commentary or whether he commenced wrongly in his own words and introduced the catechism as the result of the lesson.

The running commentary has the advantage that the Catechist needs less preparation, that he need not plan out beforehand how much time he can afford to give to the different questions, or how to finish the lesson effectively; he commences where he stopped last time, and the lesson comes to an end when the time is over. But what a loss to the unity of the lesson, what a hardship to the children who are expected to keep in their minds a number of hurriedly explained terms, illustrated, perhaps, by stories which often carry them away from the subject; and then at the end they are supposed to string together the half-understood and half-forgotten technical terms into a catechism answer. That they may bring the words together is possible, but do they know what they say?

The learning by heart of understood words was stigmatized a hundred years ago by Overberg as "a torment, a great torment, a harmful torment." It deadens intellectual activity and makes the impression upon the children that religion or catechism is something that does not mean anything, but has to be learnt and has to be endured. Is it fair that a subject which, even as a school subject is an excellent means for the training of the intellect, should appear before the pupils as an unreasonable and uninteresting travesty?

This view will not pass unchallenged, and one usually finds the same old fallacy quoted against it, a fallacy taken from true personal experience, but a fallacy all the same, caused by a faulty application. It runs thus:—

"When I was a child I learnt many words and phrases which were not explained, and which I did not understand for some years. But some years after I suddenly understood their meaning."

The application is:—"Cram the memory of children with words and sounds, and later on the understanding of them will suddenly dawn on them." Now it is true, there are certain matters which cannot and ought not to be explained to children; matters that are of no practical



use to them as children and demand adult experience and adult moral strength. With regard to these subjects the statement is quite valid and the conclusion true, but they must not be extended to matters that can be made intelligible to children, at least to some extent.

The people who quote their experience in favor of committing unintelligible words to memory overlook the fact that their mental activity was stronger than is usually the case, and that a prolonged education leads in itself to the understanding of many things which are hidden from our people who only had an elementary education. Many technical terms of the catechism may never come before the mental consideration of the ordinary Christian, and even when the word occasionally strikes his ear it brings him no new light, and becoming accustomed to the sound is not in the least excited to curiosity and inquiry. The listless attitude of otherwise intelligent people towards matters of religion is to a great extent due to the unintelligent way in which religious words are drummed into their memories.

No one will dispute the fact that our children must learn the technical terms and phrases of the catechism, lest they should be unable to understand sermons, their prayer-book and Catholic literature, but this is the end and therefore not necessarily the beginning.

Yet we must not overlook the fact that the answers given in the words of the catechism are not a test of religious knowledge, but they only prove the retention of sounds that materially belong to religion. Most inspectors and superintendents know this, and so they tell the child: "*Say the same in your own words.*" But this is expecting too much; how many Catechists could on the spur of the moment express a catechism answer in correct but simple language? The way to teach this end is, to commence with that language understood by the

children, and then gradually teach them to express the same facts in the technical language of the catechism.\*

As religion is essentially a practical science, even an art, the intellect would be barren in the results of its activity did it not put its practiced conclusions clearly and forcibly before the will as a duty. Only then can the will be made to act or to abstain. But how can a child's will experience the force of a duty, if the command is put before the intellect in words, of which the meaning is not grasped, in words that are like a foreign language? It is true that foreigners are sometimes moved to action even if they do not understand the speaker, but in this case the moving power is not in the words but in the sounds of the voice, the expression of the countenance or the movements of the limbs. But as it would seem incongruous to use a deaf and dumb show when we have a language as a means of communication, so it seems hardly the right thing to use words which are not understood when we have expressions which can be fully grasped.

Every religious lesson ought to result in a practical appeal to the will, to use the light and inspiration of grace by the performance of internal or external acts suitable to their particular state and condition; only thus shall we do our share in the formation of good habits in the children's souls. Now if an appeal is to move the will it must be put in language that can be understood without any intellectual difficulty. No orator of any name, and no advocate of any cause would address an educated audience in the language of the street arabs, nor an uneducated audience in the language of the highly cultured aristocracy. But then we have it on the highest authority that the children of this world are wiser in their generation than the children of light.

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\* See Simple Catechism Lessons, Herder, C. T. S.

## 2. HEARING AND THE LOWER FACULTIES OF THE SOUL

Although the words are symbols of thought and therefore are chiefly directed to the apprehension of the intellect and to the will, it must not be forgotten that the imagination and the emotions may either impede or promote the activities of the higher faculties.

The first condition to obtain the co-operation of the lower faculties is their congenial occupation; if they find nothing to do they will find their own occupation. If we see a large proportion of a class distracted, there must be an absence of the element of reality in our language.

As monotony or dullness in catechizing diminishes the interest and the activity of the faculties, so a bright, clear and picturesque language is like a stimulant or like a bracing atmosphere. Again the love and sympathy expressed in the voice attract and move the inferior powers.

As religious education demands hardships and sacrifices especially of the body and the lower appetites, it will be necessary to sweeten the pills by representing the subject matter in its best aspect. This is not unfair, because the promises of eternal life can never be exaggerated, they surpass all understanding, and they are worth the small and short privations of the present life. Now it is not only the matter which we represent, that deserves our special consideration, but the very form of the words in which we clothe the revealed truths; they must appeal to and attract the lower faculties, and thus gain their willing and joyful support.

Now the question of the choice of language so as to appeal to the imagination and emotion has been treated fully by a classical writer, and it will be sufficient for our purpose to select a few quotations from him, and then send the reader to the original author.

*Cardinal Newman in the first part of his Grammar of Assent speaks of the difference of Notional and Real Propositions.*

*Real terms* and propositions he calls those which call forth images in the lower apprehensive faculty representing simplex or complex impressions of the senses.

*Notional terms* on the other hand stand for intellectual ideas created in the mind by means of abstractions and generalizations (page 9).

The boundary between real and notional cannot be clearly marked in practice; the same term may be for one person real, for another notional (page 10).

“Here then we have two modes of thought, both using the same words, both having one common origin, yet with nothing common in their results. The information of the senses and sensation are the initial basis of them; but in the one we take hold of the object from within [real], and in the other we view them from without them [notional]; we perpetuate them as images in one case, we transform them into notions in the other” (page 33).

It might seem as if a Bible religion would be eminently real and a Catechism religion eminently notional, because the Bible religion offers religious truths in a way which appeals to the imagination, whereas the Catechism is largely written in the way of *notional* propositions. But the eminent author shows us in the chapter of the Blessed Trinity (page 82) how the terms and propositions regarding that most sublime and spiritual doctrine may be absolutely real, and as it were plastic. On the other hand when speaking of the Protestant Bible religion he denies that its propositions are necessarily real; he says: “Its doctrines are not so much facts, as stereotyped aspects of facts; it is suspicious and protests, or is frightened, as if it saw a picture move out of its frame, when Our Lord, the Blessed Virgin, and the holy Apostles are spoken of as real beings and really such as Scripture implies them to be (page 57). As to Catholic populations, such as those of mediæval Europe or the Spain of this day, or quasi-Catholic as those of Russia, among them assent to religious objects is real,

not notional. To them the Supreme Being, Our Lord, the Blessed Virgin, angels and saints, hell and heaven, are as present as if they were objects of sight" (page 58).

"Each use of propositions has its own excellence and serviceableness, and each has its own imperfection. To apprehend notionally is to have breadth of mind, but to be shallow; to apprehend really is to be deep, but to be narrow minded" (page 34).

"Exercises of reasoning indeed do but increase and harmonize our notional apprehension of dogma—and if they are necessary, as they certainly are, they are necessary not so much for faith as against unbelief (page 132). It seems a truism to say—that in religion the imagination and affections should always be under the control of reason. Theology may stand as a substantive science though it be without the life of religion; but religion cannot maintain its ground without theology" (page 120).

Yet whilst granting the necessity of notional propositions, he strongly emphasizes the power and importance of language, which appeals to the imagination and through it to the emotions.

"Of these two modes of apprehending propositions notional and real, real is the stronger; I mean by stronger the more vivid and forcible. It is so to be accounted, for the very reason that it is concerned with what is either real or taken for real, for intellectual ideas cannot compete with experience of concrete facts—not that the real apprehension, as such, impels to action any more than notional, but it excites and stimulates affections and passions, by bringing facts home to them as motive causes. Thus it indirectly brings about what the apprehension of large principles, of general laws or of moral obligations never could effect" (pages 11 and 12).

"Strictly speaking it is not imagination that causes action; but hope and fear, likes and dislikes, appetite,

passion, affection, the stirrings of selfishness and self-love. What imagination does for us is to find means of stimulating those motive powers; and it does so by providing a supply of objects, strong enough to stimulate them" (page 82).

"The heart is commonly reached, not through the reason, but through imagination by means of direct impressions, by the testimony of facts and events, by history, by descriptions. Persons influence us, voices melt us, deeds inflame us—no one, I say, will die for his own calculations: he dies for realities" (page 92).

Now we must bear in mind that those quotations have reference, not to the instruction of children, but of adults. Their application to the religious training of the little ones offers, therefore, an argument *a fortiori*. It brings us back to our starting point. The most effective method in speaking to children on religious topics is to apply a simple and as it were picturesque language which they can understand, which occupies their imagination and appeals to their emotions, and to give the technical and abstract terms a secondary place. The intellectual side of the Catechism will not suffer in the end, but rather benefit; for as the great Cardinal says (page 34), "Real apprehension has precedence, as being the scope and end and test of the notional, and the fuller is the mind's hold upon things or what it considers as such, the more fertile is it in its aspect of them, and the more practical in its definitions."

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## THE SUMMER SESSION OF SISTERS COLLEGE

The summer session of the Sisters College at the Catholic University of America and at Dubuque College will open for registration on Saturday, June 26, 1915, and will close with final examinations on Friday, August 6. The program has not yet been completed, but it will follow very closely the lines along which the work was conducted last summer. The work of the Dubuque extension is practically identical with that conducted at the Catholic University. In both instances the professors will be largely instructors from the Catholic University, or former graduates of the University who are continuing in educational work in other institutions. The Year Book of the Sisters College for 1914-15 gives the detailed program of the work of last summer. This book, which may be obtained by applying to the Registrar of the Sisters College, will give all the necessary information to prospective students at the coming summer session.

Last year 14 courses in education were given in Washington and 18 at Dubuque, six courses in philosophy and five in mathematics were given at each institute, 11 science courses were given in Washington and six in Dubuque. During the coming summer the science courses at Dubuque will probably be brought up to the same number as in Washington. Students who began work last year in physics, chemistry and biology will be given an opportunity to continue their work, while the work given last year for beginners will be repeated. In Washington 18 courses were given in languages. English, French, Latin, Greek, German and Italian were taught. In Dubuque 11 courses were given, covering the same languages, except Italian. History, art and music were taught in both institutes. During the coming year

some additions will probably be made to the courses as represented in last year's schedule. Should requests from five students reach us before the first of March for a course of instruction not represented in last year's curriculum, we will endeavor to secure a competent instructor in the branch. Requests have been sent in for courses in domestic science and agriculture by prospective students at the Dubuque extension. These courses have been rendered necessary by state requirements and will be provided if possible.

Heretofore, lay attendance at the summer sessions has been quite limited. It is believed that this is due to want of knowledge of the situation on the part of Catholic teachers in the public schools. These ladies need what the summer session of the Sisters College is preeminently qualified to give, namely, the Catholic aspect of educational problems. Nowhere in the country are courses of higher standing given in the various subjects comprised within the curriculum of our summer sessions. While our Catholic teachers who are in search of scholarship and professional training cannot better themselves elsewhere, they will find at the summer sessions of the Sisters College an element entirely absent from the usual summer institute. Here the Catholic aspect of every problem is presented clearly and the place in the educational process is assigned to religion and morality which they should hold.

Attendance at a summer session of the Sisters College can scarcely fail to clear up the problem of a vocation to a teaching community which confronts a great many of our Catholic young women, particularly such as are engaged in teaching in the public schools. At the Sisters College they will have an opportunity to make the acquaintance of members of forty or fifty different teaching communities and in consequence they will be able to make a more intelligent choice of a community in which to do their future work for God and religion. Above all,



they will learn to understand and to appreciate the great work of Catholic education which is being conducted by the noble army of Sisters who are at present laboring in the vineyard of the Lord in all sections of the United States and Canada.

It is to be hoped that the coming summer sessions will draw a large number of lay students. The Sisters who know what the Sisters College stands for and who are enthusiastic supporters of the movement should exert their influence to bring desirable young ladies, especially their former students, to the sessions, either at Dubuque or at Washington. All the teaching Sisterhoods of the country are short-handed. Their zeal moves them to attempt more than they can successfully accomplish with limited numbers. They can help to remedy this condition by using their influence in the right direction to secure increased attendance.

We have as yet not one penny of endowment and in consequence the summer sessions must depend wholly on tuition fees to defray the necessary expenses. The larger the attendance the greater will be the means at our disposal to increase the scope of the work. Moreover, should there be a surplus from the tuitions of the the summer sessions, it will be sorely needed for the work of the school year at the Sisters College, where the attendance is necessarily limited.

The expense of attendance at a summer session is moderate, and however heavy it may fall on a community paying for several members, is not a barrier for a lay teacher who has herself alone to care for. A tuition fee of \$25 covers admission to all the courses, although work counting towards a degree must be limited to four courses or 20 hours of class work per week. Board and room may be had at Dubuque College or at the Catholic University during the entire session of 42 days for \$40.

For all who have completed a satisfactory high school course, each course given at the summer session counts

for 30 hours of work towards the A. B. degree. This work will be recognized by the Catholic University or any of its affiliated colleges.

If the friends of the Sisters College, including its alumnae, will exert themselves, the attendance next summer will be very large.

The real progress of an educational institution is recorded in the achievements of its alumni. Measured by this standard, the Catholic Sisters College has already made for itself an enviable record. Its alumnae, numbering more than 13,000, scattered throughout the United States and Canada, are giving daily evidence of the good work done in the Sisters College since it opened its doors in July, 1911. The alumnae of the Sisters College are to be found at the head of departments in several colleges. They are well represented among the Sisters who conduct high schools and academies, but nowhere are they giving greater evidence of the blessings which the Sisters College is destined to bring to the whole country than in the teaching staff of our parochial schools, and in the novitiate normals of our teaching communities. In many parts of the country the work of the primary grades is being transformed by them. In the schools where their influence is felt, thoroughness and scientific methods are being manifested on all sides. Close correlation, approaching organic unity, pervades the work of the whole school. Religion is found at the heart of the whole process and, one of the most conspicuous results of the movement inaugurated by the Sisters College, is seen in the rapid progress that is being made towards the unification and standardization of our Catholic educational institutions of all grades.

From all parts of the country glowing accounts are being received of the benefits derived by the students who were privileged to attend the Sisters College either at its summer sessions or during the year. A Mother General of a large community states that she sent her

Sisters here expecting, indeed, that they would receive an access of knowledge and adequate training in academic and professional subjects, but she found that in every instance her Sisters returned from the Sisters College not only better equipped intellectually, but also better religious. Pastors tell of the improvement which they have observed in their parochial schools. And the alumnae themselves have not been slow to show their gratitude and appreciation for benefits received.

The time is scarcely ripe for a critical study of the effects of this great central training school for the members of our various teaching communities. It has not yet completed its fourth year and it requires a generation to measure the full effect of a movement like this. Sufficient fruit, however, has thus far been manifested to gladden the hearts of those who have put their faith in the Sisters College even before the institution had taken material shape.

A brief statement of the progress of the Sisters College will interest many of the readers of the REVIEW. A tract of 57 acres, touching the grounds of the Catholic University on the northeast corner, was purchased as the site of the Sisters College in November, 1911. This property is being held by the Catholic University for the Sisters College until such time as the latter institution may be able to secure the means to pay the purchase money, \$51,000, and interest on the same. A few generous friends contributed between \$15,000 and \$16,000, which was used to pay part of the initial expense.

In the year 1911-12, St. Benedict's Convent placed its classrooms, outside of school hours, at the disposal of the Sisters College. At the end of the first year these quarters proved inadequate and a portable building was erected near by which served up to the present as chapel and lecture hall. The Sisters rented houses in the neighborhood which they transformed into temporary convents.

In April, 1914, the Sisters College, having on several occasions received the blessing and encouragement of the Holy Father, was formally chartered in the District of Columbia as an affiliated college of the Catholic University. Its Board of Trustees consists of nine members taken from the Board of Trustees of the Catholic University. Under their guidance, the Sisters College must work out its own salvation. It must obtain sufficient funds to pay for its academic buildings, to put the grounds in order, to build sewers, lay water mains, grade streets, etc.

A 99-year lease of the necessary ground will be granted to each teaching community wishing to erect a community house. Twenty-five different communities have already selected sites on which they will build as soon as possible.

Immediately following the incorporation of the Sisters College, work was begun on the new site. The necessary grading was done, a street was opened, water, sewer and electric light were brought in. Work was begun at once on two community houses which are now completed and occupied. The Convent of the Sisters of St. Mary of Lockport, N. Y., shelters 16 Sisters besides the members of its own community. The Convent of the Sisters of Divine Providence of San Antonio, Texas, accommodates six Sisters in addition to members of the community.

The portable building was moved to the new site and placed on a basement story of one of the wings of the future dining hall. This contains for the present a library, two classrooms, a chapel, a dining room, kitchen, etc. It is true that the quarters afforded are very meagre, and there is no room for laboratories. The Sisters in attendance need training in biology, chemistry, physics and domestic science, but it will be impossible to meet this need until such time as sufficient funds become available to erect a new building. In spite of the business de-

pression felt throughout the country, we can hardly believe that so meritorious a work will be retarded for the want of a few thousand dollars.

At present there is not sufficient residence room on the grounds for the student body. Two houses in the village have been rented and serve as temporary convents, but as they are some distance from the Sisters College, much of it over bad roads, the Sisters suffer considerable hardship in going to and from the college. It is to be hoped that several new residences will be ready for occupancy at the beginning of the next school year.

THOMAS EDWARD SHIELDS.

## SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL

(Continued.)

### THE CHRISTIAN IDEAL

The Hebrew People during the centuries preceding the Birth of Christ had centered their educational endeavor primarily, as we saw above,<sup>219</sup> on the "Law" as a unifying principle; the pagan countries which we studied aimed at State-utilitarianism, in Sparta; physical and mental excellence of the individual, in Athens; practical prudence or "business excellence," in Rome. The motives employed paralleled in moral worth the ideal in each case, as we saw. Christ came and set up a definite ideal differing essentially from the Pagan, and also differing markedly, though not essentially, from that obedience to the "Law" as interpreted by the Jewish Scribe. The new standard of value was, and for practical Christians continues to be, the spiritual or ethical.

The time foretold for the coming of the Redeemer came; all the prophecies relative to the exact time of His Birth had been fulfilled. "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations."<sup>220</sup> The "seventy weeks" from the second building up of the temple had passed<sup>221</sup> and with the fulfillment of the time Christ was born.

The Birth of the Redeemer is the focus towards which all previous history converges and from which all subsequent history, whether social, political, or educational, diverges. The Christian ideal was not destructive of what was positive or truthful, whether found in Greek philosophical thought, Roman jurisprudence, or in Rab-

<sup>219</sup> Cf. p. 56ff.

<sup>220</sup> Gen. XLIX, 10.

<sup>221</sup> Dan., IX, 24ff; Cf. Ag., II, 1-12; *et al.*

binical teaching. Everything in philosophy, or in educational theory or practice worthy of permanence, was retained but first purified and sanctified and transformed by the vivifying power of the Word of God. Christianity appraised everything by a new standard of value, the spiritual as against the Pagan; and the turning of the heart towards God, worshipping Him in "spirit and in truth," as against the innumerable observances, wearing of phylacteries, making long public prayers, countless washings, etc., of the Jews.

The ideal man to the Christian is not Achilles, the brave; nor Odysseus, the wise or the crafty; nor the man who merely observes the "Law" in all its minutiae. The Christian ideal is not less high than the infinite perfection of God. "Be ye perfect as also your heavenly father is."<sup>222</sup> To the young man who had kept all the commandments from his youth and had, therefore, arrived at that perfection required by the Law, a still higher step was counseled: "Yet one thing is wanting to thee, sell all whatever thou hast, and give to the poor, and thou shalt have treasures in heaven: and come, follow Me."<sup>223</sup> Thus the Christian's way leads always from one height to another until, let us hope, his upward striving is finally rewarded by the possession of God.

Many events, ordained, no doubt, by the Providence of God, prepared the way for the spread of Christianity. Many others would seem to point to the inopportuneness, if we dare use the word here, of the appearance of a Messiah teaching a religion so transcendently spiritual. Among the latter, was the gross sensuality or, we might say, animality to which the large part of mankind had sunk. "Eat, drink, enjoy yourself; the rest is nothing."<sup>224</sup> Moreover it was a world of contention and strife and jealousy. Yet in this self-same world, during the lifetime of the Apostles, the Gospel of universal brotherhood

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<sup>222</sup> Matt. V, 48.

<sup>223</sup> Luke, XVIII, 22.

<sup>224</sup> Strabo, XIV, 4; Cf. Rom., I, 24ff; I Cor., V, 1; *et al.*

and love "For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself,"<sup>225</sup> was spread far and wide.

Paradoxical as it may seem, the low moral level of the majority of men at the time, while, of course, not an expression of the Providence of God but of the perverted will of man, yet aided by the very revoltingness of its degradation, to bring about a reaction, at least in the better disposed. The natural law,<sup>226</sup> we know, spoke to the hearts of the many making it but a step from disgust for the sensuality of the times to the willingness to accept the doctrines of Christianity with all its infinitely high ideals. When the pendulum swings far in one direction, we may be sure it will retrace its own arc quite as far in the opposite direction. Some one has said that things had come to such a pass in the years preceding the Coming of the Redeemer that one of two ends alone seemed possible, either the regeneration or the extinction of mankind. "On this sated and weary world the preaching of the Apostles and their successors made a vivid impression, with its assertion of a new kingdom and a new ruler in the yet unconquered province of the human heart."<sup>227</sup>

A further circumstance tending to hasten the acceptance of the truths of Christianity was the fact that belief in the gods had long since almost entirely died out. This was more especially true in intellectual and philosophical circles.<sup>228</sup> The only semblance of religion remaining, outside of the vaguely defined God, identified with nature, of the Stoic, was the worship, in name at least, of the imperial ruler and belief in various superstitions imported into the Empire.<sup>229</sup>

Then, the Greek language had been made, through the conquests of Alexander, the "learned" language of the

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<sup>225</sup> Gal., V, 14.

<sup>226</sup> Cf. Cic. De Leg., I, 33.

<sup>227</sup> Shahan, *Begin. Christ.* N. Y., 1903, p. 29.

<sup>228</sup> Cf. Juv., II, 49; Tac. Ann., IV, 16.

<sup>229</sup> Cf. Tac. Ann., XVI, 6; Juv., VI, 489.



civilized world. To this advantage of unity of language was added the asset, through the marvelous growth of the Roman Empire, of political unity. Add to these, the network of good roads built by the Romans for the speedy transfer of their legions, making travel more expeditious than it was for us perhaps down to the nineteenth century, the era of railroad building. Shahan, commenting upon the status of the world at the time of Christ, says: "The last act in the preparation of that political unity which facilitated the success of the Gospel was the one that placed all earthly power in the hands of Rome. It was the end and acme of state-building in antiquity, and furnished the needed basis for the sublime social and religious revolution then at hand."<sup>220</sup> Unity of language among civilized peoples and unity of government were providential agents aiding the Apostles in the spread of the Gospel, but they were at best, of course, only extrinsic agents. The intrinsic causes of the rapid spread of the Gospel were the infinite sublimity of the doctrines, the natural tendency of the intellect towards truth, the burning zeal of the Apostles aroused by personal intercourse with the Master, and the Wisdom of the Holy Ghost, so abundantly bestowed upon them on the first Christian Pentecost, speaking through them. "The work is not of persuasiveness, but Christianity is a thing of might, wheresoever it is hated by the world."<sup>221</sup> So rapid was the spread of this "thing of might," Christianity, that Tertullian could write when the Church was barely two centuries old, "We are but of yesterday, and yet we fill every place—your cities, your islands, your fortresses, your camps, your colonies, your tribes, your decuries, your councils, the palace, the senate, the forum, we leave you nothing but your temple."<sup>222</sup>

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<sup>220</sup> Shahan, *Begin. Christ.* N. Y., 1903, p. 19; Cf. *Orig. Contra Cel.*, II, 30.

<sup>221</sup> *St. Ignat. Epist. Rom.*, 3.

<sup>222</sup> *Tertul. Apologet.*, XXXVII.

The first specific fact relative to Christian education which we make note of in the works of the early Fathers is the dignified position assigned to woman. She is given for the first time, we find, with modifications noted below,<sup>223</sup> the same educational privileges as man. Clement of Alexandria is the earliest Christian writer we could find who gives formal expression to this, but the dignity of woman is mirrored repeatedly in both the Old and the New Testament. "Let us, then," says Clement of Alexandria, "embracing more and more the good obedience, give ourselves to the Lord, clinging to what is surest, the cable of faith in Him, and understanding that the virtue of man and woman is the same. If the God of both is one, the Master of both is one; one church, one temperance, one modesty; their food is common, marriage an equal yoke; respiration, sight, hearing, knowledge, hope, obedience, love, all alike. And those whose life is common have common grace and a common salvation; common to them are love and training."<sup>224</sup> St. Jerome makes a staunch protest against some zealots of his time who took exception to his dedicating some of his important works to the two illustrious women, Paula and Eustochium, who had aided him in the preparation of the Vulgate and whose scholarliness was such that he could appeal to them for criticism: "Read my Book of Kings—read also the Latin and Greek translation and compare them with my version."<sup>225</sup> "There are people, O Paula and Eustochium," he writes, "who take offense at seeing your names at the beginning of my works. These people do not know that Olda prophesied when the men were mute, that while Barach was atremble, Deborah saved Israel; that Judith and Esther delivered from supreme peril the children of God. I pass over in silence Anna and Eliza-

<sup>223</sup> Cf. p. 80.

<sup>224</sup> Clem. Alex. *Paedagogus*, I, 4.

<sup>225</sup> Pref. Comment. *Soph.*

beth and the holy women in the Gospel, but humble stars when compared with the great luminary, Mary, . . . was not it women to whom our Lord first appeared after the resurrection?'<sup>226</sup>

The Christian appraising of woman is at polar distances from that of Demosthenes, who catalogues all women in one of the four classes, *heterae*, slaves, bearers of children, caretakers of the home.<sup>227</sup> The status, social and educational, of the Athenian woman about whom he wrote was shamefully low. Nowhere did we find provision made for the instruction of girls except for some meagre training in domestic science given by the mother or the nurse. Plato, it is true, speaks, in passing, of educated women who were present at the performance of the tragedies at the theatre, but these we think were *heterae*.<sup>228</sup> A further mention is made of women of noble birth receiving instruction in music and dancing.<sup>229</sup> These are almost isolated instances and represent the maximum of education and not the norm. References to the circumscribed and monotonous lives of women and their relegation to prescribed and secluded apartments—the *gynaeconitis*—are made repeatedly.<sup>230</sup> Perhaps the best idea of the pathetic life of the woman can be gleaned from Plato's comparing the life of a tyrannical man who is shut off from all human intercourse to the life of a woman, "he lives in his hole like a woman hidden in the house."<sup>231</sup>

The meagre educational opportunities given to women are objected to by both Plato and Aristotle. Plato's objection is purely utilitarian. He contends that since only half of the population is being trained, the state is re-

<sup>226</sup> Pref. Comment. *Soph.*

<sup>227</sup> Demosth. In *Nearam*, 122.

<sup>228</sup> Plato, *Laws*, 658d.

<sup>229</sup> Aristoph. *Lysistrata*, 641ff.

<sup>230</sup> Cf. Plato, *Laws*, 781c; Xenophon, *Oecon.*, VII, 5.

<sup>231</sup> Plato, *Rep.*, 579b.

duced in efficiency to one-half.<sup>242</sup> In the Republic he lays down the platitude to the effect that the "gifts of nature are alike diffused in men and women."<sup>243</sup> But the influence of the philosopher was not weighty enough to overcome the long-standing prejudice of the Athenian. Strange to say, the only women who were given all the educational opportunities of the times were a class whom we would term social-outcasts or Pariah. Even the brilliancy of intellect and the political astuteness of Aspasia do not lessen our mistrust of her when we consider the total unfemininity of her life.

Spartan girls, it is true, were given the same training practically as Spartan boys, but this training was almost wholly physical, and if the effect even upon the sterner sex was brutalizing, as was pointed out above,<sup>244</sup> how pernicious must it have been on the gentler sex. Besides, the aim of this training was wholly state-utilitarianism or, perhaps we had better say, state-selfishness, for Sparta had in mind in her training of girls the strengthening and development of the body so as to ensure a healthy offspring. Their training was not for the betterment of the individual herself but for the production of life.

When we come to the Roman matron, we find her occupying a more dignified and deserving position as queen of the home,<sup>245</sup> as far down as about the middle of the third century B. C. From that time on, her position became gradually more and more unenviable. The sanctity of the home was gradually invaded by the infidelity of an overwhelmingly large number of husbands, and divorces seem to have been readily secured on the slightest pretext or, as it seems, at the will of the husband. Divorces were especially prevalent after the Punic Wars. It is surpris-

<sup>242</sup> *Laws*, VII, 855.

<sup>243</sup> *Rep.*, V, 451.

<sup>244</sup> *Cf.* p. 31.

<sup>245</sup> *Cf.* p. 47 above.

ing to find the number of Rome's truly great generals who had put away their wives. Among these are Sulla, Caesar, Pompey, Marc Anthony, and Augustus. The Roman marriage was essentially different from the Christian marriage. If the maiden contracted the kind of marriage which gave to the husband the "manus," she was considered only as the husband's daughter and as the sister of his children. The husband had over her then the right of correction.<sup>246</sup> Solemn marriages or *confarreatio*, which was the marriage bond most difficult to abolish through divorce, had become very rare at the commencement of the Christian Era, according to Tacitus.<sup>247</sup> The result was that since, previous to this, the high priest could only be selected from the product of such a union, a change had to be made in the requirement for eligibility to this office. "The custom had been to name three patriarchs, descended from a marriage contracted according to the right of *confarreatio*. Out of the number proposed, one was elected high-priest. But this was no longer in use. The ceremony of *confarreatio* was grown obsolete; or, if observed, it was by a few families only."<sup>248</sup> This was about 23 A. D., and is significant, showing as it does, that solemn marriages were considered too binding. Stranger still, learned women were particularly dreaded as wives. Martial says: "Sit mihi verna satur, sit non doctissima conjux."<sup>249</sup> Christianity teaches that the intellect is one of the noblest faculties of the soul, and has always set a premium upon learning.

But of first importance in Christian education is the value placed upon human life. This high estimate flows naturally from the knowledge of the primal right given the individual to retain that life which God has given him until the same Hand that created the vital principle, the

<sup>246</sup> Cf. Duruy, *Hist. Rome*, Vol. V, Sec. II, p. 542.

<sup>247</sup> Cf. below.

<sup>248</sup> Tac. *Ann.*, IV, 16.

<sup>249</sup> Mart. *Epigr.*, II, 90; Cf. Juv. *Sat.*, VI, 434ff.

immortal soul, separates soul and body, bringing about that dissolution which we term death. There are exceptions to this general law as, for instance, when a man is a menace to the lives of his neighbors. But this is a case calling for special consideration. Christianity teaches that the right of life, being a primary right, as such takes precedence over so-called secondary rights, so that if a person be in extreme need, the secondary right of property is non-existent to the extent that enough food or means of getting it may be taken to support life temporarily. Again, if one's life is in danger, he may, to protect himself, kill his assailant if need be. Thus, even the Decalogue yields to this primary right.

Contrast this Christian dispensation with the state-parent in Sparta depriving children of life in the effort to teach them endurance.<sup>250</sup> Or compare the Christian's care of the infant with the total disregard for life which we find in the Athenian and Roman homes. In these homes, the babes were reared if the father so willed and exposed to die on the cross-roads or mountain ravines in case the rearing of one more child did not seem expedient. In Sparta, where the State assumed the duty of parent, the State accordingly said to the child "you may live" or if it were a fragile child, "you must die." Even Plato and Aristotle sanction the custom of exposing children. Plato counsels also other means not less ignoble,<sup>251</sup> but under certain conditions he thinks the infants ought to be killed. The scheme was as follows: "The principle has been already laid down that the best of either sex should be united with the best as often as possible, and the inferior with the inferior; and they are to rear the offspring of the one union, but not of the other; for this is the only way of keeping the flock in prime condition."<sup>252</sup> This is a purely biological or animal arrangement and is

<sup>250</sup> Cf. p. 27 above.

<sup>251</sup> Cf. Rep. V, 461; Theat., 151c; Aris. Pol., 1335b.

<sup>252</sup> Rep. V, 459.

a surprising statement from one who believed in the immortality of the human soul. Aristotle says tersely, "With respect to the exposing or bringing up of children, let it be a law, that nothing imperfect or maimed be brought up."<sup>253</sup> In the same connection he suggests other regulations to be resorted to in order to prevent the City-state from increasing too rapidly in infant population.<sup>254</sup>

How different Plato's ideal scheme of marriage and parentage from the Christian dispensation—love, sanctified by the Sacrament of Matrimony, uniting youth and maiden in an indissoluble union. "For this cause shall a man leave his father and mother and shall cleave to his wife."<sup>255</sup> "Husbands love your wives, as Christ also loved the church, and delivered Himself up for it."<sup>256</sup> "Thy wife shall be as a fruitful vine, on the sides of thy house. Thy children as young olive plants around thy table."<sup>257</sup>

The practice of exposing children was much more common in Rome than in Sparta or in Athens. Duruy enumerates some of the causes leading most often to this barbarous custom, "doubts as to the parentage, as in the case of the Emperor Claudius who ordered his daughter to be cast down at the corner of a boundary,"<sup>258</sup> sometimes also poverty, or a family already numerous. . . . Feebleness of constitution, deformity, brought destruction."<sup>259</sup> We have abundant evidence of the custom of putting the deformed to death.<sup>260</sup> Seneca dismisses the question in a matter-of-fact way by saying, "liberos quoque, si debiles monstriosque editi sunt, mergimus."<sup>261</sup> There seems to

<sup>253</sup> Pol., 1335b.

<sup>254</sup> Loc. cit.

<sup>255</sup> Eph. V, 31.

<sup>256</sup> Eph. V, 25.

<sup>257</sup> Ps. CXXVII, 3.

<sup>258</sup> Suet., Oct. 65.

<sup>259</sup> Duruy, Hist. Rome, Vol. V, 518, Sec. 2.

<sup>260</sup> Cf. Cic. De Leg., III, 8; Liv., XXVII, 37;; II, 41; Dionys., VIII; 79, et al.

<sup>261</sup> Sen. De Ira, I, 15.

have been considerable discrimination in favor of male issue.<sup>202</sup> In case of a father's enforced absence from home at the time of his child's birth, previous leave, it would appear, was given to raise the infant or it was ordered to be exposed. "It is necessary for me to go away from here but the offspring that shall be born do thou bring up."<sup>203</sup>

Christianity, of course, teaches that the fact of being alive gives to the individual, whether male or female, weak or strong, bond or free, the right to live. "It taught from the beginning that God is Father of all mankind, that every child born into the world is impressed by the image and likeness of God, that human life is a sacred thing, and that no system of education may be tolerated which overlooks or forgets the infinite value of a soul."<sup>204</sup> In Christian times, the power of the father is not absolute but fiduciary. He is bound by both conscience and the laws of the land to not only let his children live but also, while they are in their minority, to support them. It is a fact not without much significance, as showing Christ's infinite compassion for the weak and suffering, that out of the forty-nine times we could find specific mention made of the kind of miracle the Saviour wrought, no fewer than twenty-seven are restorations of health, sometimes many, like the ten lepers, are made whole at one time; or raising of the dead. Christ checked the effect of the laws of disintegration and restored to perfect health one who had been dead three days and "who already stinketh"; the Greeks and the Romans took the lives of their own infants at will; often, too, thousands of adults died to "make a Roman holiday."

Not only did Christ have compassion upon the sick but He lays down as a command to the twelve whom He sent out to convert the world, "Heal the sick, raise the dead,

<sup>202</sup> Cf. Terent. *Heautontim.*, Act, IV, Sc. I.

<sup>203</sup> Plaut. *Amph.*, 556; Terent., *Andr.*, 219.

<sup>204</sup> Turner, *Christ. Ideal of Ed.*, *Cath. Ed. Rev.*, Vol. II, p. 261



cleanse the lepers, cast out devils; freely have you received, freely give."<sup>264</sup> And the command was accompanied by the gift of miracles. Charity towards the suffering is a distinctly Christian virtue. Charity is the first and, in the last analysis, the only condition for entering the kingdom of heaven. "For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick, and you visited me; I was in prison and you came to me. . . . Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me."<sup>265</sup> With the Greeks and the Romans, while hospitality was practiced as one of the amenities of life, charity was unknown.<sup>266</sup> The semblance of charity would, no doubt, have been deemed weakness.

We saw above<sup>267</sup> that the principal motive for effort proposed in Sparta's and in Athens' elaborate system of contests, the training for which took up such a large part of the lives of their youth, was emulation. Leaving out of consideration the gross excesses to which Greek contests, "fights," etc., were carried, necessitating sacrifice of time, and leading to brutality and frequently to loss of life, the motive itself would be wholly at variance with the spirit of Christianity. In the first place, objects of sense are given the dominant position. "Here the prizes are always to the strong (most capable), and, were there no higher goal of human endeavor, man would be compelled to maintain himself in the ape and tiger struggle for existence through his development of tooth, claw and muscle."<sup>268</sup> The Christian's eye is ever directed towards spiritual goods rather than towards objects of sense. "Be not solicitous, therefore, saying, 'What shall we eat: or what shall we drink, or wherewith shall we be

<sup>264</sup> Matt., X, 8.

<sup>265</sup> Matt., XXV, 35, 40.

<sup>266</sup> Cf. p. 18 above.

<sup>267</sup> Cf. p. 19ff.

<sup>268</sup> Shields, *Christ. Ideal of Ed.*, Cath. Ed. Rev., Vol. IV, p. 40.

clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things."<sup>269</sup> But besides, two distinctly Christian virtues, charity and humility, were here violated. "But above all these things have charity, which is the bond of perfection."<sup>270</sup> "That no flesh shall glory in his sight."<sup>271</sup> "Be humbled in the sight of the Lord, and He will exalt you."<sup>272</sup> What hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?"<sup>273</sup> St. Paul tells the Corinthians that he does all things for the Gospel's sake and reminds them that of all who run in their races only one receives the prize, though, as we may infer, each of the contestants expends every effort and therefore does not lose through any culpable negligence. Still, only one could win. But in the contest for spiritual goods all may win. "So run that you may obtain."<sup>274</sup> "And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one."<sup>275</sup> In the Christian dispensation, not success, but spiritualized motive accompanied by earnest effort ensures the reward. The Christian judges not by the changing standards of time but of eternity. "The poor, ignorant creature who, in the midst of trials and sufferings, gives expression to the optimistic sentiment, 'What does it matter if one has the grace of God,' is wiser than all the sages, and unknowingly sums up the whole philosophy of Christian education. Spiritual interests take precedence over the physical, the intellectual; and, if a conflict were possible, even the moral."<sup>276</sup>

<sup>269</sup> Matt., VI., 31ff.

<sup>270</sup> Col., III., 14.

<sup>271</sup> I Cor., I., 29.

<sup>272</sup> James, IV., 10.

<sup>273</sup> I Cor., IV., 7.

<sup>274</sup> I Cor., IX., 27.

<sup>275</sup> I Cor., IX., 25.

<sup>276</sup> Turner, Ch. Ideal of Ed., CATH. ED. REV., Vol. II, p. 870.

Another important point of contrast between the Greek, especially the Spartan, life of training and the Christian life is that the Spartan spent most of his time in *preparation* for his life as soldier-citizen. He took no time to *live*; the Christian is taught to fulfill his duties day by day—life and not preparation for life. The most ordinary duties, as the Christian knows, are supernaturalized by the intention of fulfilling, in their accomplishment, the Will of God. “Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God.”<sup>277</sup>

Next to emulation, inhibition was perhaps the means most often used to maintain discipline. The Roman boy was flogged<sup>278</sup> to make him memorize his Tables of the Law; the Spartan boy was flogged to teach him endurance,<sup>279</sup> to punish him for an answer lacking in Spartan brevity, or to punish him for lack of dexterity<sup>280</sup> in stealing, etc. Christ’s method was never coercive. Only on a single occasion do we find Him resorting to corporal punishment.<sup>281</sup> Rarely or never do we find any other method used than appeal to the feelings and to reason. When many of His disciples “went back and walked no more with Him,”<sup>282</sup> when He told them that He was to give them His Flesh to eat and His Blood to drink, He did not force them to remain and accept this truth. He knew the utter uselessness of coercion. “Therefore did I say to you, that no man can come to me, unless it be given him by my Father.”<sup>283</sup>

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<sup>277</sup> I Cor., X, 31.

<sup>278</sup> Cf. p. 50ff above.

<sup>279</sup> Cf. p. 27 above.

<sup>280</sup> Ibid.

<sup>281</sup> John, II, 14ff.

<sup>282</sup> John, VI, 67.

<sup>283</sup> Ibid, 66.

## THE SPIRIT AND WORK OF THE FOREIGN MISSIONS

The Society of the Divine Word has issued a mission calendar for 1915 which it is putting on the market for 15 cents a copy; a reduction is granted for orders in quantity. The calendar is admirably adapted to foster interest in foreign missions. Facts and figures are given, clearly and briefly, on each page, together with a suggestion of the way in which we may help this great work of bringing the light of Christian truth to the 800,000,000 who still live in the darkness of heathenism. Interlarded between the months are four pages on four aspects of the mission work from the pen of Father Fischer. These pages deserve the careful attention of all Catholics. For the convenience of our readers, we reprint them here.

### THE MISSIONARY SPIRIT

If we wish to do great work for the Church in our own land, we must try to enlarge the hearts of the people. The gospel of selfishness makes small men and weak hearts. It certainly will never call forth great generosity. We must remember, further, that if the heathen have to wait till the Catholics at home have provided for all their requirements, they will have to wait till the end of time and beyond. Surely this is not the will of Christ. There was great need of the labors of the Apostles in Palestine. Their own education, their predilections, urged them to concentrate all their efforts there. But Christ Himself had explicitly commanded them to break the narrow bonds of Judaism, and to go forth into the great pagan world. Jews were not to be neglected, but Gentiles were also to be brought to the Faith.

Do we realize sufficiently that Christ died for all men, that in Him alone there is salvation, and that this salvation must be announced and carried to the heathen by us?

Every Catholic parish ought to combine an interest in the Catholicity of the Church and its propagation abroad with an ardent zeal for the work at home. The very nature of the Church requires this. It is made incumbent upon her by the express command of Christ.

It is remarkable that the most active interest in foreign missions is often shown by the poor. Their own poverty does not prevent them from possessing the real Catholic spirit or from acting in a truly Catholic manner. But whether we consider the poor or the rich, whether the individual or the community at large, we come to the same inevitable conclusion—that a living interest in the work of foreign missions, in what is being done at this hour and all that remains to be accomplished, and an occasional contribution to the support of that work, will not retard the Church's work at home, but rather will assist and prosper it, not only by elevating and enlarging the minds and sympathies of the people, but also by drawing down the blessing of God on those who practice such an enlightened, broad-minded, and most truly Catholic form of charity. Let us remember that foreign missions are a domestic concern for every Catholic.

#### THE DUTY OF COOPERATION

We leave the care of the foreign missions to the Church. But what is the Church? Does it consist of Pope and Bishops only? We all know that the Church is the communion of all the faithful with the Bishops and the Pope. All the faithful belong to the Church, and share in the duties imposed on her.

One of these—and one of the most important—is the duty of preaching the Gospel to all men. If we realize our position as members of the Church, we cannot fail to take our part in this great work.

All of us can, and should, be missionaries. Every Catholic is not called upon to devote his entire life and all his energies to the spreading of the Faith, but every

Catholic is obliged to assist and cooperate to the best of his ability in the accomplishment of this supreme and burning desire of the Sacred Heart of Jesus.

The widow's mite could not escape the all-seeing eye of the Master. Her humble offering was not censured as imprudent for one so poor, or characterized as superfluous in the rich treasury of the temple—nay, rather, it drew from His sacred lips that brief yet touching eulogy which for ever shall remain the consolation and joy of the poor when presenting their gifts, with the good will of their hearts, to advance the interests and the glory of that God Who, without needing our help, is so condescending in receiving and so generous in rewarding it.

We have no doubt that the only thing needed to evoke generous support for the foreign missions is to spread information about them. If Catholics know this great and important obligation of their Church, if they realize that they are personally interested in the matter, if they understand the manifold blessings which attend those who aid the work of foreign missions, we may be quite sure that the generosity of the faithful will not be wanting.

There is no other work which appeals more forcibly to the faithful at large. We can notice this when foreign missionary Fathers preach in behalf of their missions. How close the attention, and how warm the interest shown! Though this may be partly explained because it is something out of the common, we are convinced that the real reason lies much deeper.

#### THE MISSIONARY VOCATION

There are thousands of Catholics under the obligation of personal service in the foreign missions. In the true Church of Christ there must be missionary vocations, just as well as there are vocations to the priesthood or to the religious life. This vocation shares the dignity

which the work itself professes, and to reject a missionary vocation is to incur a most dreadful responsibility before God.

There is question of the conversion of the entire human race. We cannot insist too much upon this. The will of our Lord most clearly demands that thousands should personally devote themselves to this work. True it is that in the Church of Christ this demand has ever met with a generous response. At all times and in all places men have been found most gladly dedicating themselves to this wondrous work of God. A thrill of joy and exultation runs through every Catholic heart at the remembrance of the heroic self-sacrifice which Catholic missionaries have ever shown in their endeavors to spread the grace and truth brought by Christ Jesus. Nothing can be more in accord with the spirit of our Lord than the giving of one's life for the realization of Christ's last will. Explorers and traders think nothing of risking their fortunes and their lives for a little worldly gain and a vain bubble of honor. Men face the severest sufferings and privations to obtain some purely human object. The soldier gives his life for his king and country. Shall the soldier of Christ do less for the King of kings and the heavenly empire, whose member he is by the shedding of the Precious Blood? Real, personal affection for Jesus Christ cannot fail to inspire us with a great interest in what He has shown us to be His last will and His supreme desire. The whole world must be brought to acknowledge our crucified King. All the nations must resound with His praises, and the farthest parts of the earth must proclaim the glory of His name.

There is a command laid on us, a necessity to teach all nations. It is the love of our Lord, then, which constrains us to the work of foreign missions. Upon us, as Catholics—upon us who know the only Faith—is laid the necessity of carrying on this work.

## SISTERS IN THE FOREIGN MISSIONS

A most remarkable development in the Church's foreign missionary activity is the participation of Sisters in the conversion of the Gentiles. For a long time the dangers which missionaries had to face rendered it impossible to utilize this great means for spreading the Faith. The modern facility of communications, and the greater stability and security of our missions, render this aid available in our days. Cardinal Lavigerie wrote: "I say that, in spite of the missionaries' zeal, their efforts will never produce sufficient fruit if they are not aided by female Apostles among the women." The conversion of heathen women is of primary importance to Christianity. Woman is the root of the family. Through the woman the family is gained. Yet among Moham-medans and others in Africa, and among the peoples of China and India, only women can enter into communication with women. It is thus an immense gain that Christian virgins should dedicate themselves to this great work of saving the heathen. A virgin brought salvation into the world. Thus woman was by God Himself chosen to help in the world's salvation. We are so familiar with the great amount of good done by Sisters in the foreign missions that we are apt to forget that this part of the work is of recent origin. Only few Sisters worked in India at the beginning of the nineteenth century. The first Sisters of Charity went to Australia in 1840, and to China in 1844. Only since that time religious congregations of women have spread all over the foreign missions. Today they are a most important factor in the conversion of natives. In the second half of the last century many congregations of missionary Sisters were founded, and the growth of some of them is indeed remarkable. The number of vocations to these various societies is striking. At present there are over eighteen thousand Sisters in the foreign missions. It is an impressive spectacle.



Hitherto woman could take only a mediate share in the work. As soon as the conditions of our times rendered immediate cooperation possible, we see how thousands of virginal hands carry the salvation of the world to pagan lands. The amount of good which they effect is incalculable. We are only witnessing the beginning of this new development, and we may expect even greater things for the future.

H. FISCHER, S. V. D.

## BIRD STUDY.

There is a growing realization of our great national loss due to the ruthless destruction of our native birds. The wild pigeon that was present half a century ago in countless numbers is practically extinct throughout the United States and many of his feathered relatives are fast following him. People did not realize that a bountiful Providence assigned to the feathered tribe the important work of preventing the undue multiplication of insects and of noxious weeds. Too often man thought of them only as offering an opportunity for sport or a supply of food for his table. While many birds that were doing noble service were destroyed as far as possible because they levied upon the farmer's crop for a part of their support. Let us hope that the growing realization of the value of our birds will not be too late to serve our little friends from perishing.

The National Association of Audubon Clubs may be available the past few decades accomplished models to follow in England of knowledge concerning the birds and in cultivating the habit of healthy outdoor a love for our birds and an attitude of observation them. Mr. T. Gilbert Pearson, secretary in expression association, contributes the following even greater adding the fund of—

TWENTY-FIVE THOUSAND DOLLARS TO AID  
BIRD STUDY

The National Association of Audubon Clubs renders service birds render beginning its annual instruction of children in the nature and utility of birds to mankind. The value of this service, and the success of the methods employed, are attested by the increase, year after year, of the numbers of teachers and pupils who avail themselves of what the association offers. Last year the pupils engaged in the Junior Audubon Classes numbered more than 115,000, and rep-

resented every state in the union and some of the distant territories, as Alaska, Hawaii, and Porto Rico, and many Canadian Provinces. Indications point to an even greater host of young students of bird-life to be assembled during the coming season, and, therefore, more extensive preparations have been made than ever before.

The plan and method of the association are as follows: Any teacher or other person who pleases may form a Junior Audubon Class, of ten pupils or more. Each of these members is required to pay a fee of ten cents. The teacher will then send these fees to the National Association of Audubon Societies, in New York, giving the name of the class, and his or her own name and address; or in some circumstances the fees are sent to a state society.

The association or state society will then forward to the teachers for each member whose fee has been paid, a beautiful Audubon button, and a set of ten colored pictures of birds, the list of which is changed every year; and the children will go out to study the birds suitable for each

and descriptive leaflets. The

is sent to the teacher free of cost.

The teacher will then

valuable suggestions for teachers.

or subsequently, be enlarged, a

leaflets will be added for each new

of the school year. In return, it is

teacher shall give at least one lesson a

set of birds, and that the leaflets shall

for the lessons, but experience shows

much more than this is done.

For full information as to the details of this plan, and a simple form of organization for a class, may be had by addressing a request to the national association. The list of ten birds to be studied this year includes the brown thrasher, nuthatch, bluebird, downy woodpecker, Baltimore oriole, robin, bobolink, goldfinch, song sparrow and green heron.

Such is the simple plan which has proven so popular and effective for several years, and its application and educational influence are steadily expanding.

This movement, however, is a costly one for the association, the equipment of every class costing about three times as much as the children's fees amount to. The work could have been enlarged very little from its early beginnings had it not received generous financial support. This came first from Mrs. Russel Sage, who gave a fund, which has been continued annually, for the support of the movement in the southern states. The excellent results obtained there led an anonymous benefactor to make a grant for extending the junior work throughout the northern half of the union. The funds thus available, growing year by year to meet the rapid expansion of the work, amount at present to \$25,000.

The leaflets which are supplied to the children have been prepared with extreme care, to insure not only scientific accuracy but correct and graceful diction adapted to juvenile understanding, so that they may be available as reading-lessons, and as safe models to follow in English composition.

All this tends to the development of healthy outdoor exercise, of highly desirable habits of observation and analysis, and of good form in expression of thoughts; but perhaps an even greater advantage of membership and work in a junior class is the knowledge gained, and the humane spirit inculcated, by learning of the vast importance of preserving bird-life not only for its own sake but for the services birds render to the farmer and gardener by devouring noxious insects. Every bird-biography in the leaflets dwells upon this matter, giving indubitable evidence of the value of our birds. This economic fact, impressed upon the mind of the child, will bear abundant and precious fruit in the attitude of these children when they become men and women.

The Junior Audubon Classes thus become primary schools of conservation.

Teachers reading this notice, and desiring to take advantage of this offer, may collect and send in their children's fees at once, and receive the material promptly; or further printed information will be furnished upon request sent to the secretary of the Association, at 1974 Broadway, New York City.

Besides what the Audubon Society has done directly, its influence has stimulated many others to aid in the work. From the very nature of the case, it is evident that the farmer will be the most directly benefited by the conservation of the birds, and it is equally evident that he can render the greatest assistance in this work. *The Farm Journal* of Philadelphia has undertaken to interest the farmer in the movement. It has secured the services of Mr. Charles P. Schoffner as artist and editor of the Liberty Bell Bird Club Department of the journal. This club, under Mr. Schoffner's direction, will have an interesting exhibit in the Palace of Education and Social Economics at the Panama-Pacific International Exposition in San Francisco. Here the bird-lover will find exhibits of bird-house architecture. The would-be bird-landlord will there find models of summer cottages, winter apartments, bathing facilities, and eating places that bird residents like best, and the bird student will be helped to find the answer to the ever-recurring question: "What bird is this?"

In the department of the *Farm Journal* devoted to the conservation of our birds the farmer is constantly kept supplied with information and suggestions which can scarcely fail to prove effective. With farm help so hard to get and the fast-growing weeds such prolific producers, the farmer's attention is called to the wage earners on his place that he usually regards as pillagers and thieves. It has the government report for its statement that the American sparrow family saved the sum of

\$89,260,000 to the farmers in 1910 in consuming weed seeds.

The song sparrow's diet consists of three-fourths weed seeds, while the tree sparrow consumes one-fourth of an ounce of noxious weed seeds a day. Half the food of the quail is undesirable weed seeds. Several thousand pig-weed seeds have been found in the stomach of a single quail. The crop of a ring-necked pheasant from Washington contained 8,000 chickweed seeds and a dandelion head. More than 72,000 weed seeds have been found in the stomach of a wild duck taken in Louisiana in February which shows that this bird is more valuable to the farmer alive than trussed on somebody's table. Weed seeds form the largest single element of food of the horned lark, and are also a large part of the daily diet of the meadow-lark, bobolink, blackbird, chipping sparrow and chickadee. The mourning-dove is a strict vegetarian with a never-flagging appetite for weed seeds.

When a single plant of purslane is said to produce 250,000 seeds, black mustard from 10,000 to 15,000 and other field pests are as productive, the farmer should realize how important it is to protect his swift helpers who earn their own board, seek their own shelter, and if they could speak for themselves, would ask only that they should not be destroyed while they are cheerfully working in the farmer's fields and orchards.

While it is hard for one farmer to keep thoughtless hunters and other bird enemies from killing or driving away the little field helpers, united, the farmer folk can save many a feathered "field hand" who, in gratitude for protection, will pour out glad songs and give useful service.

The farmers in Warrick, Vanderburg and Gibson Counties, Indiana, have organized themselves into a farmers' tri-county union to protect the birds. Farmers in different parts of the county, with their boys, are join-

ing "The Liberty Bell Bird Club" of *The Farm Journal*, Philadelphia, by signing and sending in the following pledge:

I desire to become a member of "The Liberty Bell Bird Club" of *The Farm Journal*, and I promise to study and protect all song and insectivorous birds and do what I can for the club.

The club badge-button is sent free to each person who signs this pledge. There is no cost of any kind in joining this club.

## DISCUSSION

### THE DEVELOPMENT OF THE PROGRAM FOR THE FIRST GRADE<sup>1</sup>

All authorities on education seem to agree that there is scarcely any other period of school life so important as the first year. Not only is the child required to adjust himself to a completely new and strange environment, but at the same time attempt is made to concentrate his mental energy upon the formalities and mechanics of knowledge getting.

In order that progress may not be retarded during the period of transition from home to school, the teacher of the first grade must be possessed of a wonderful ingenuity, tact, sympathy and patience besides a thorough knowledge of the child's needs. The first days of school being the most critical—the teacher cannot afford to lose a single golden moment of opportunity. She must be prepared with a variety of exercises, games, songs and devices to keep up a healthful interest. In Chapter VII of the "Teachers Manual of Primary Methods" Dr. Shields gives a very suggestive program for the first day of school. It is the purpose of this paper to indicate some of the modifications that would become necessary in this program during the course of the year.

For the first week or two the wise teacher will attempt very little in the arts of reading and writing, but while becoming acquainted with her little charges and endeavoring to make them feel at home in their new surroundings she will encourage them to talk freely about their playmates, their pets, toys, games, etc., and in this way help to develop their powers of oral expression.

The first lessons in reading are from the blackboard. The sentences in large, clear script will contain words from the vocabulary of the first book the child is to handle. When the script forms have become familiar, the transition to print is easily made. Cards, charts, etc., may then be used to supplement the blackboard

<sup>1</sup> This paper was prepared by a School Sister of Notre Dame as a part of the work on the Correspondence Course in Primary Methods.



reading. After about three months of this preparatory work the class will be ready for the first book.

The attempt to teach penmanship will be made soon after the first lesson in reading. The children are called to the blackboard and the teacher then writes on it a sentence used in the reading lesson—the children are asked to imitate her large free arm movement. After some facility in arm movement has been acquired they are taught to write on paper with lead pencil.

Drawing is begun in much the same way as penmanship and soon forms a part of the daily program.

Number work during the first half year will consist of counting and grouping of objects; while the oral reproduction of stories told by the teacher and dramatized by the class will form the chief work of the language period.

We would suggest the following program for the last part of the first year:

#### MORNING

Morning Prayer .....	9:00—9:05
Bible Story .....	9:05—9:25
Action Game .....	9:25—9:40
Reading .....	9:40—10:00
Music Lesson .....	10:00—10:15
Recess .....	10:15—10:30
Sleeping Game .....	10:30—10:40
Number Work .....	10:40—11:00
Dramatization .....	11:00—11:20
Song .....	11:20—11:25
Prayer .....	11:25—11:30

#### AFTERNOON

Prayer .....	1:15—1:20
Song .....	1:20—1:25
Reading .....	1:25—1:45
Action Game .....	1:45—1:55
Penmanship .....	1:55—2:15
Recess .....	2:15—2:30
Sleeping Game .....	2:30—2:40
Drawing .....	2:40—3:00
Language .....	3:00—3:15
Sense Training .....	3:15—3:25
Prayer .....	3:25—3:30
Dismissal .....	3:30

If the work of the first few months has been well done the progress of the class during the second half year will be very marked—more time will be devoted to reading and spelling, and written language work will find a place on the program during the last two or three months. In connection with the spelling lesson the alphabet is taught and a few minutes of the period daily devoted to a drill in phonics.

How to give the children a start in the written language work is usually a difficult problem for inexperienced teachers. The following plan has been found very successful. The teacher develops a simple story using words with which children have become familiar in their reading lessons. The story is then dramatized and reproduced orally by the class. As the children have by this time had considerable practice in copying words and sentences on the blackboard, they can easily be induced to attempt writing short sentences of their own from the story just told. It is better that all the written language work for some time be done under the immediate supervision of the teacher. "The primary teacher knows how to find excellent promise in the crudest efforts. Even when a left-handed boy writes upside down and from right to left, she may find that the work is excellent and deserving of repetition in a modified form. When a girl or boy works carefully with a genuine purpose the work is excellent, no matter what the critic may think."

Throughout the year there should be plenty of action connected with the various exercises, for small children cannot be forced to remain long in strained positions without injury to themselves, moral, mental and physical. However, during the last months the periods devoted to action drills may be shortened as the children have acquired a certain power of coordination and are able to concentrate their attention for a longer time on

a given lesson. The following would probably represent the daily program for the last part of the year:

## MORNING.

Prayer .....	9:00— 9:05
Bible Story .....	9:05— 9:25
Lesson in Religion.	
Action Song .....	9:25— 9:30
Reading .....	9:30— 9:50
Dramatization .....	9:50—10:00
Spelling .....	10:00—10:15
Recess .....	10:15—10:30
Sleeping Game .....	10:30—10:35
Number Work with Objects.....	10:35—10:55
Music Lesson .....	10:55—11:10
Penmanship .....	11:10—11:25
Prayer .....	11:25—11:30
Dismissal .....	11:30

## AFTERNOON

Prayer .....	1:15—1:20
Song .....	1:20—1:25
Reading .....	1:25—1:45
Action Game .....	1:45—1:55
Oral Language .....	1:55—2:15
Recess .....	2:15—2:25
Sleeping Game .....	2:25—2:30
Drawing or Painting .....	2:30—2:45
Sense Training .....	2:45—2:55
Written Language .....	2:55—3:10
Supplementary Reading .....	3:10—3:25
Hymn and Prayer .....	3:25—3:30
Dismissal .....	3:30

A SISTER OF NOTRE DAME.

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THE CATHOLIC EDUCATIONAL SERIES, FIRST BOOK.\*

This book is designed to meet the needs and suit the powers of first grade children in Catholic schools. It is planned in accordance with the psychological laws that govern the minds of children. There is continuity of theme and an utter absence of the trivial. The subject

\*Written as part of the work in the Correspondence Course on the Teaching of Religion.

matter of the lessons has a dignity that awakens respect. Instead of meeting the children in a commonplace world that is more the inane creation of adult minds than a real child world, this little book takes the teacher into surroundings as serene and as real as the ordinary care-free existence of any simple child who has not lost a taste for wholesome things.

The mechanical difficulties are provided for in chart and blackboard work that precede the use of the book. During the preliminary lessons the teacher's attention is concentrated upon the solving of all the problems it is necessary to solve in order to prevent any shade of irksomeness from marring the pleasure that it is desired that the child should feel in becoming acquainted with his first book; but there is left difficulty enough to afford exercise for all the powers of the child. These powers are to be exercised in all the elements of a symmetrical education.

Each of the five sections of the book aims at transforming and elevating one of the child's most pronounced instincts. The familiar central thought in each section is parental love in its most common manifestations of providence, protection and example. By means of the out-of-doors world which the child loves so much, his appreciation of parental care is given new meaning; and through this deeper acquaintance with nature and home his consciousness of spiritual values is awakened and stimulated, so that before the chapter culminates in a similar phase of our Lord's love, the child-mind has been prepared to assimilate the truth contained therein.

These lessons are followed by simple songs embodying the central thoughts. These serve to make the lessons more lasting because children love to sing and will remember the songs long after the prose words have faded from their minds. Dramatization of the stories for the better understanding and retaining of the truths presented is also planned.

The illustrations are of the best. The nature study and domestic pictures are sepia reproductions of masterpieces. The religious pictures are also reproductions of famous paintings, but, to make them more attractive to the children and to give them the prominence they deserve, they are printed, with few exceptions, in colors.

The first picture in the book is Pinturicchio's "Christ and St. John." Here it is called "Jesus and His Cousin on Their Way to School," so the first word in the book is the Holy Name. At once the child's interest is aroused and his sympathy awakened for this little Jesus who went to school. His own first days at school are among his most keenly-felt experiences—a great delight or a great trial. Raphael's "Madonna of the Chair" shows the little Jesus and His cousin at home again with the Mother of Jesus. Thus our Lord in His Sacred Humanity receives His rightful place as the first in the minds of His children. But unless the reality of our Lord's power and love as God, and His human love and sympathy are impressed upon the children, the ideas presented in the pictures, like ideas presented in other passing ways, will have a much less permanent value. The subject matter is so arranged as to make vivid the connection between the all-embracing love of our Lord and the child's whole conscious life. To accomplish this purpose our Lord's own method of analogy and parable is used.

Religion, First Book, affords material for all the work of the first grade, except number; and in giving this material it enriches the whole spiritual and mental life.

If the thought elements presented are trivial or unrelated, the result cannot be noble and vital. The imagination selects the elements presented to it by the senses and the child, in assimilating the truths that suit his needs and capacities, creates within himself the individual world that gives the distinctive character to his little personality. Therefore his character depends largely upon the kind of mental food he gets and the method of

serving it. If he is to have a reliable, definitely shaped and ideal character, his mental diet must be chosen as carefully as his bodily food. He must not be given an education of broken pieces. "A few well-chosen stories will serve the purpose better than a large number which would only tend to confuse the child and obscure the truth." This principle of simplicity pervades the contents of this complete little text-book.

There have been many earnest attempts in late years to improve the quality of thought in first readers. Some of the best teachers have been making research into ways and means of preparing choice and suitable mental food for beginners, who need more help during their first difficulties than during later stages. The result has been a remarkable increase in the number of readers and considerable improvement in the content, but there is seldom any attempt at continuity or correlation. In the preface to Chubb's "Teaching of English" the writer makes a plea for unity and continuity in English from the kindergarten up through high school. He says that English work should be controlled by "unity of purpose and programme and animated by unity of spirit," and that "agreement as to stages and methods is necessary for success" in the aim he gives, which is "not only for linguistic values," but "also for large culture values, especially for character." This unity, continuity and definite aim at permanent uplift are rare in primary texts, which are too often only mechanical, with just enough of the thought element to justify their name of "reader." In most cases the chart-like work of the first pages changes to simple stories in the latter part, but the ideas presented are seldom those that the children will keep as a permanent possession unless some other influence associates them with a part of the child's real self. The ideal rarely rises above the level of an attempt at ethical motives. In a few readers there are suggestions

or demands for manual work or dramatization, but this does not seem to be an essential part of the whole.

In comparison with other first grade books, *Religion, First Book*, is a revelation. Some of the illustrations are the same as are used in other late text-books, but here the text has the faith that inspired the artist—the interpretation is in accord with Catholic spirit, and affords nourishment to a sound, sweet mental attitude towards the sacred and the beautiful in the truths that are fundamental in character building. There is nothing strained or obviously “on purpose.” One lesson fits into the next as naturally as one day follows another, yet there is a deep purpose in it all and the given lessons are only a small part of the influence set at work in the child’s being by the intended correlation with other means of impression and expression in school, and by arousing the interest of parents.

The child comes from home to the teacher with but little systematized knowledge of the things of God. He knows his prayers; he is probably familiar with pictures of the Holy Family and his Angel Guardian, but it seems to be true that to most children of six years of age our Lord and His Blessed Mother and Saint Joseph are not real persons as yet.

Fathers and mothers trust very much to the teacher’s power to teach. They say, “You know how to make things clear to them. You are used to children.” They expect great things from the children as soon as they go to school. They look for gentleness of speech and manner, more prompt obedience and helpfulness, but above all else, they rely upon the religious teacher to impart a practical knowledge of religion.

In order to meet these demands the teacher has to exert upon the children a far-reaching influence. Imitation is one of the strongest factors in character building. The children in the *First Book* come to Jesus to learn His secret. That particular lesson is but one note in the

melody. He will put into their souls if they succeed in learning the secret that makes "joy grow in their hearts like a beautiful flower;" but that lesson alone might be made the basis of countless little daily acts of kindness and love. Then the phrases and practices of gentleness would be sincere and lasting. They would have the earnestness that would help to overcome self-consciousness.

In the lessons on home, the teacher will have endless opportunities to make the children think about the love of their parents and their own little duties in return. There will probably be opportunity for the parents, too, to do some thinking about their own correspondence with the ideals presented in the children's book.

In all other subjects except religion, the brightest and most alluring of methods have long been advocated. The brighter the method is, the easier for pleasant teaching; there is more attraction for the children; there is greater enthusiasm for that subject on the part of both teacher and pupil; success is contagious. The teacher feels good and beams at the children, who respond to the beam and the rest of the brightness,—and contrast it with the plain, dull, perhaps coercive, method so often employed in teaching about God.

A normal child loves to find out about other children, their homes, their friends and all that they love. Their experiences unconsciously modify and give aim to his own ideals. Through this bent of nature those who have in their hands the shaping of a child's spiritual and moral character can make of him what they will if they give him right example. The children in the First Book are, in the Scripture lessons, childlike children who cannot fail to attract and influence him whose good fortune it is to learn to read, to think, to use his senses and his motor powers, and to know, in his degree, a share of all God's wonders, through the medium of these little books.

St. Johns, N. B.

Sr. M. MAGDALENA.



## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The patronal feast of the Catholic University, the Immaculate Conception of the Blessed Virgin Mary, was observed with more than ordinary solemnity. Solemn Pontifical Mass was celebrated in the Chapel of Gibbons Hall by the Right Reverend Rector, at which the faculties of the University, attired in academic robes, and the student body attended. A special musical program arranged by Rev. Doctor Gabert, was splendidly executed by the University choirs. The Right Reverend Rector entertained the members of the teaching staff and the students of the ecclesiastical and lay departments at luncheon in Gibbons Hall after the ceremony.

On Friday evening, December 18, Mr. Thomas A. Daly, Managing Editor of the *Catholic Standard and Times*, delivered one of his very popular lectures in the assembly room, McMahon Hall. A large audience attended and enjoyed his readings and recitations.

On Friday, December 18, the Right Reverend Rector ordained to the priesthood the Reverend John W. R. McGuire of the Congregation of St. Viator, who has been a student of the University since October.

On the same day was to have been ordained the Rev. Joseph Quinlan, a member of the Holy Cross community and student of the University. Mr. Quinlan was taken suddenly ill on December 6 and died on December 16. His funeral took place at Notre Dame, Indiana, on the day originally set for his ordination. At Holy Cross College a solemn Mass of Requiem was celebrated on Thursday by the Rev. Michael Quinlan, a brother of the deceased, who is a professor at Notre Dame University. Among those who attended the ceremony were the Rt. Rev. Thomas J. Shahan, Rector of the University, and the heads of the halls and affiliated colleges of the University.

The following letter from the Assistant Commissioner for Higher Education in the State of New York was recently re-

ceived by the Dean of the Law School. It indicates the rank assigned to the Law School of the University by the Board of Regents of New York.

THE UNIVERSITY OF THE STATE OF NEW YORK.  
THE STATE DEPARTMENT OF EDUCATION.  
ALBANY.

December 1, 1914.

DEAN THOMAS C. CARRIGAN,  
*School of Law*

*The Catholic University of America.*  
*Washington, D. C.*

Dear Sir:

This is to advise you that the Board of Regents, at its meeting held November 19, registered the School of Law of the Catholic University of America, as an approved school of law.

Your respectfully,

A. S. DOWNING.  
*Assistant Commissioner for Higher Education.*

NEW UNIVERSITY PUBLICATION.

With the appearance of the December number, which completes the twentieth volume, the *Catholic University Bulletin* will close its career as a University publication of miscellaneous content. It will be continued under the same name as a news publication furnishing all desirable information about the University and in this new form will be sent gratis to all subscribers and friends of the University.

Beginning next April, the University will publish a new quarterly entitled *The Catholic Historical Review*, the editorial staff of which is already organized and includes some of the best known professors of the University.

REPORT OF THE VERMONT EDUCATION COMMISSION.

The following is a brief summary of the recommendations of the Vermont commission in its report to the governor, covering their suggestions of the needed changes in the Vermont school system, in order that the schools may more nearly meet the conditions for which they exist:

Under our constitution schools must be competent in number and in instruction convenient for the youth, a sovereign duty of the commonwealth to all its youth, a duty always recognized by the judicial department of the government and in a large measure performed by the legislative department of the government. With the changes in the social and economic life of the people that have occurred since the founding of the State these fundamental requirements of law respecting schools have been to some degree overlooked, and present defects in the system of public schools are due almost wholly to the failure to adapt such requirements to modern conditions.

**Elementary schools**—In the elementary schools want of adaption is especially apparent in the rural schools, not only in their distribution throughout the State, but in the quality of their work. The commission recommends that rural schools so far as practicable, be consolidated and that their courses of study be revised to the end that the instruction given, not only in method but in content, may be suited to the daily life and environment of the youth.

**Secondary schools**—This lack of adaption appears more prominently in the State's secondary schools, due to the fact that the secondary schools are not closely related to the elementary schools and that, for the benefit of about one-tenth of the youth of secondary-school age, they are chiefly preparatory schools for higher education and not for the benefit of the remaining nine-tenths of the secondary school youth, finishing schools for life. To restore the secondary schools to their rightful place as a part of the public school system, closely related to the elementary schools, and agencies for the convenient instruction of all the youth of the State, the commission recommends a change in the point of division between them and the elementary schools as follows:

(a) That there should be a junior school maintained in every town (township) in the State \* \* \* where the number of secondary school youth to be conveniently accommodated shall reasonably warrant it, having \* \* \* "a four-year curriculum, elastic in administration, but limited in scope by the numbers and needs of the local boys and girls 12 to 16 years of age, covering the seventh and eighth grades of the present elementary school and the first two years of the present high school." \* \* \*

(b) That there should be as many central and readily accessible senior high schools, articulating directly with all the neighboring junior high schools, as the number of pupils desiring the advanced instruction given only in this class of

schools shall reasonably demand, the number and locations to be determined by the board of education. These should have: (a) A four year junior curriculum as in the junior high schools, "but including special vocational opportunities, particularly in agriculture, for pupils from 12 to 19 years of age, drawn from the surrounding districts, who are fitting for college or are completing a course of general education."

\* \* \* \* \*

**Vocational education**—The commission believes that the vocational needs of the State are mainly agricultural and that vocational education should be emphatically directed to the training of the youth of the State in scientifically practical agriculture. \* \* \*

1. The instruction in the public schools to be of that character to educate the youth toward the occupations of the communities in which they live.

2. The establishment in the junior high schools of semi-vocational courses offering opportunities for instruction in commercial subjects, domestic science, manual training, and agriculture, appropriate to the needs and environment of the particular school.

\* \* \* \* \*

#### FEDERATION OF CATHOLIC ALUMNAE.

The first convention of the International Federation of Catholic Alumnae, held November 27-29, in New York City, was one of the most enthusiastic meetings in the history of Catholic educational gatherings. The convention, which was organized by the New York chapter of the Alumnae Association of St. Joseph's College, Emmitsburg, Maryland, took place under the auspices of Cardinal Farley and with the encouragement and approval of many members of the American hierarchy. The meeting opened Friday evening, November 27, in the hotel McAlpin with a reception to officers, delegates and representatives of various Catholic alumnae associations. The Reverend Michael Reilly, of New York City, was chairman. An address of welcome in behalf of Cardinal Farley was delivered by the Right Reverend Patrick J. Hayes, D. D., Auxiliary Bishop of New York. The Right Reverend Monsignor Bernard Bradley, LL. D., President of Mount St. Mary's College, Emmitsburg, Maryland, brought greetings from Mount St. Mary's College and St. Joseph's College of Emmitsburg. The Right Reverend Monsignor Edward W. McCarty, LL. D., of Brooklyn, N. Y., said a few kind words of advice, warning and good will.

On Saturday morning the delegates assisted at Mass celebrated in St. Patrick's Cathedral by His Eminence, Cardinal Farley. Distinguished prelates of New York and neighboring dioceses were present at the ceremony. After Mass, a business meeting was held in the Hotel McAlpin at which the Rev. John L. Belford, of Brooklyn, N. Y., acted as chairman. The Rt. Rev. James A. McFaul, D. D., Bishop of Trenton, N. J., delivered an address on "The Benefits of Federation." He dwelt on the necessity of organized effort in setting up social, moral and religious standards opposed to present-day tendencies. A short address was heard from Mrs. Mary Wade Kalback, honorary president of the Alumnae Association of St. Joseph's College, Emmetsburg, Maryland. Mrs. James J. Sheeran, regent of the New York chapter of the Alumnae Association of St. Joseph's College, Emmittsburg, outlined at the business meeting the objects of the Federation. She said in part:

We plan to bring Catholic schools up to the highest standard and to help them by the interchange of ideas. In this way the best results of Catholic educational methods and practices are made to circulate and expand, emulation among teaching bodies is stimulated and strengthened and a greater intellectual impetus is given to both students and instructors. We wish to have our schools rated Class A by the Department of the Interior in Washington. At the present time a few have attained that distinction. We wish that they should all come up to that mark, and we shall try our best by every effort of this association to enable them to do so.

We also plan to compile a complete descriptive catalogue of all the Catholic schools and to establish a bureau of Catholic normal graduates. We shall urge and encourage the reading of the Catholic press and shall endeavor to strengthen in every way the bond between Catholic alumnae in this country and Canada. We have received the encouragement and approval of Catholic prelates from North, South, East and West, and letters of praise and commendation have been written to us by superiors of academies and colleges. Our leading schools, representing nearly all Catholic teaching orders, have joined with enthusiasm to make the federation of alumnae an international success.

On Sunday afternoon a sacred concert and farewell reception was tendered the delegates in the Hotel McAlpin. The open-

ing address by Rt. Rev. Monsignor Michael Lavelle, pastor of St. Patrick's Cathedral, was an appropriate appeal to the delegates for continued activity in behalf of all the interests of the federated alumnae. The concluding address, delivered by the Rev. John Burke, C. S. P., editor of the *Catholic World*, was a strong plea for patronage of the Catholic press as a means of giving and obtaining right information on the burning social, moral and religious questions of the hour. The convention, which had succeeded in bringing together women graduates from the leading Catholic colleges and academies throughout the United States and Canada, was thus fittingly brought to a close.

The officers for the coming year were elected as follows: President, Miss Clare I. Cogan, A. M., of Brooklyn, N. Y.; first vice-president, Mrs. Small, St. Joseph's College, Toronto; second vice-president, Mrs. Frank Hahn, Notre Dame Academy, Dayton, Ohio; corresponding secretary, Miss Hester Sullivan, St. Elizabeth's College, Convent, N. J.; financial secretary, Miss Irene Cullen, St. Joseph's Academy, Brentwood, N. Y.; recording secretary, Mrs. John McEniry, National Federation of the Alumnae of the Sisters of Charity of the B. V. M., Iowa; treasurer, Mrs. William Muldoon, Mount St. Joseph's Academy, Brighton, Mass; chairman of the press committee, Miss Regina M. Fisher, Mount St. Joseph Collegiate Institute, Chestnut Hill, Philadelphia.

To overlook and assist the different organizations in each State the following governors were elected: Alabama, Miss Helene Shelby Holbrook; Arkansas, Miss Anna Joyce; California, Miss Mary Malloy; Connecticut, Mrs. Charles Jackson; Delaware, Miss Sara Malloy; Florida, Miss Margaret O'Brien; Georgia, Miss Gertrude Kelley; Illinois, Miss Jennie Halkyard; Kentucky, Mrs. William Price; Louisiana, Mrs. Andrew Keeney; Indiana, Mrs. Clare H. Langsdale; Iowa, Miss Josephine Littig; Maryland, Mrs. Frank Scrivener; Massachusetts, Miss Pauline Maher; Michigan, Miss Katherine Flynn; Missouri, Miss Stella Gulick; New Jersey, Mrs. G. H. Sommer; New York, Miss Lorenzo, graduate of the College and Academy of New Rochelle; Ohio, Mrs. Putnam Anawalt; Oregon, Mrs.

Cordelia Murphy; Pennsylvania, Mrs. Charles Merrill; Texas, Miss Kate Payden; Vermont, Mrs. E. C. Revere; West Virginia, Miss Anna Wingerter; Wisconsin, Mrs. J. L. Foley; New Hampshire, Mrs. MacQueeney, and Montreal, Canada, Miss Coghlan.

An executive committee to draw up the constitution was formed of the officers, with Mrs. James J. Sheeran as chairman. The constitution will be drawn up and submitted at the next annual meeting in Chicago on Saturday, Sunday and Monday of Thanksgiving week in 1915.

#### NATIONAL ASSOCIATION OF STATE UNIVERSITIES.

The nineteenth annual meeting of the National Association of State Universities was held in Washington, D. C., November 9, and 10. The meeting opened with the address of President Kane, of the University of Washington. Reports of standing committees were received as follows: (a) Standards of the American Universities and the A. B. degree, by President Vincent, of the University of Minnesota; (b) National University, by President James, of the University of Illinois; (c) Conference with other Associations of Colleges and Preparatory Schools, by President Bowman, of the University of Iowa; (d) Reorganization of Education, by President McVay, of the University of North Dakota; (e) University Intercommunication, by President Benton, of the University of Vermont.

Round table discussions took place in the following order: (1) Educational Surveys, by Commissioner Claxton of the United States Bureau of Education and President Ayres, of the University of Tennessee. (2) University Organization: (a) Share of Faculty in Administration and Government, by President Bryan, of the University of Indiana; (b) The President's Office, by President James, of the University of Illinois and President Hutchins, of the University of Michigan. (3) University Finances: (a) Limits to Financial Income and the Mill Tax as a Means of Revenue, by President Emeritus Patterson; (b) Improvement in Business Administration, by President Thompson, of the University of Ohio. (4) Applied Work; (a) The Engineering Experiment Station in the College of Engi-

neering, by President Aley, of the University of Maine; (b) Department, College or School of Commerce, by President Denny, of the University of Alabama. (5) Special Provision for Students in State Universities: (a) Women Students, by President Hill, of the University of Missouri; (b) Freshmen, by President Vincent, of the University of Minnesota.

Papers were also received as follows: "Municipal Universities," by President Dabney; "Duplication in the Separate Agricultural College and the State University," by President McBride, of the University of Iowa; "University Press and University Publicity," by Chancellor Strong, of the University of Kansas; "State Control of all Higher Education," by President Craighead, of the University of Montana.

Immediately following the adjournment of the Association of State Universities a conference was held of Municipal Universities and Universities in cities for the purpose of discussing the organization and work of this class of institutions and the methods of cooperation with local institutions, and of training for public service. Some of the subjects discussed were as follows:

The Relation of the University to the City Government; Training for Public Service and Relation to the Civil Service Commission; The Relation of the University to the City Schools; Cooperative Methods in Education; Using Local Institutions for Educational Purposes; Cooperation with Health Boards and Hospitals; Service to the Industrial Community; The Legal Status of the Municipal College, a comparative study; Civic Universities in Great Britain; The Movement for a New Type of City Universities in Germany.

#### THE CATHOLIC EDUCATIONAL ASSOCIATION.

The next meeting of the Catholic Educational Association will be held at St. Paul, Minn., at the end of June, 1915. A very cordial invitation has been received from Most Rev. Archbishop Ireland, to hold the twelfth annual meeting in his city, and plans are already being laid to make next year's meeting one of the most important in the history of the Association.

Since its organization the Association has been fruitful in good work, and the next convention, by getting in closer touch



with the prominent Catholic educators of the Northwest, will be productive of that firmer union which is essential to the growth and value of any society.

#### CONSULS AS EDUCATIONAL NEWS REPORTERS

That many of our diplomatic and consular representatives abroad are rendering a very real service in obtaining information on foreign educational movements is the belief of the U. S. Bureau of Education. The bureau acknowledges that it counts on the diplomatic and consular service for a considerable part of the matter on foreign schools it publishes every year for the sake of American school men who can not go abroad but who need to know what other countries are doing educationally. By special arrangement with the Department of State the Bureau of Education receives all reports forwarded by consuls or other diplomatic agents on educational subjects.

Many of these reports supplement admirably the official documents obtainable. Recently Ambassador Joseph E. Willard furnished the Bureau with a statement of educational conditions in Spain, which contained interesting references to the character of university instruction, especially in medicine. The report shows not only a discriminating knowledge of educational requirements generally, but a special knowledge of educational conditions in Spain.

Some of the most useful material in the field of vocational education has been furnished through consular advices. Bulletin 56, 1913, of the Bureau of Education, contained statements on industrial education by consuls at Erfurt, Nuremberg, Frankfort, and Cologne. This article by Ralph C. Busser, consul at Erfurt, on "The System of Industrial Schooling in Germany," is considered one of the best summaries of the subject ever published, and has proved particularly useful to American school authorities considering the establishment of systems of industrial education. The other articles in this bulletin are special reports on schools for builders, courses for "master-craftsmen," the Trade Institute at Cologne, and schools for fruit growing.

Consuls in England and Scotland are sending special information on the social welfare work that is now a promi-

ment feature of school activity in those countries. Much of this material is so new it has scarcely begun to find its way into printed reports. Some of the consuls specialize in educational subjects in which they are most interested. Thus, at Stavanger, Norway, the U. S. Consulate is especially keen on furnishing information about the school extension work that is one of the characteristics of education in Scandinavian countries.

In Central and South America, United States consuls keep the Bureau informed of changes in educational policy as indicated in presidential messages, decrees, etc. Much of this information throws light on current American problems.

It has often been urged in the past that each consulate have an "educational attache" to report on educational matters, but in the opinion of Bureau of Education officials the consuls themselves and their subordinates are fully qualified to keep the United States informed on important educational work abroad. Representatives of the Bureau of Education who have recently gone to Germany, Switzerland, Denmark and the British Isles report that they found not only the courteous helpfulness that would be expected in agents of our government, but frequently, in addition, a special knowledge of the educational situation in the countries for which information was desired.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**Woman's Misery and Woman's Aid in the Foreign Missions, an appeal to our Catholic women, Rev. F. Schwager, translated by Elizabeth Ruf, Techny, Ill., Mission Press, S. V. D., 1914, pp. 40. paper, 10 cents.**

The two lectures which are presented here in English translation should help to arouse our Catholic women to keener cooperation in the work of saving the women of Mohammedan and Pagan lands. It is not only the work of saving the souls of these hundreds of millions of women but the saving them from lives of unutterable wretchedness in this world. The picture presented by the lecturer is so appalling that it can scarcely fail to awaken an echo and a movement of active sympathy in the hearts of all Christians who may read this little pamphlet.

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**Principles of Character Making, by Arthur Holmes, Ph. D., volume xi of the Lippincott's Educational Series, Philadelphia and London, 1913. Introduction by M. G. Brumbaugh, Ph. D., pp. 336.**

The attention which education both as a science and an art gives to the problem of character formation patently demonstrates the important place that character holds in a man's life and work. It is in this truth so salient and essential that the educator is to find the reason why emphasis is placed upon the problem of forming in our pupils those indispensable habits of self-direction and control. In other words it is not the development of the intellect nor the cultivation of the physical, separately or together, that produces the finished product of the educative process. It is these made to assist in the work of developing that power of self-mastery which we term character.

The formation of character, then, is the chief end of education. It is the essential source of good conduct. Whatever aids the teacher in this, his principle work, is worthy of the highest praise and most serious recognition. The correct presentation of the essential principles involved is a contribution of great value and utility to the field of educational literature. It is a task that requires study and careful preparation. To be biased or even inaccurate in such an undertak-

ing is to say the least imprudent if not rash. Anything which would result in incompleteness must be carefully avoided in a work of such consequence as that of character-training. To neglect to give place to the part played by the will or to over-emphasize the biological at the cost of the spiritual is to render one's work proportionately weak and faulty.

In the volume before us the importance of character formation has been clearly stated and its place in the realization of the end of education is sufficiently emphasized. In his attempts to present the principles underlying this all important duty, the author of this work has not been as happy as might be desired or his topic might warrant. Throughout the entire work he assumes, despite his recognition of its difficulties and dangers, that the culture epoch theory is capable of explaining the ebb and flow of various tendencies that appear in us all. (See pages 70, 79, 103, 120, 12, 164 and 315-317). The weakness which results from this assumption mars to no little degree what otherwise might have been a practical and scientific presentation of the factors indispensable in the beginnings of character formation. The employment of such a theory, discredited as it is by representative educationalists of today, has rendered the volume scientifically weak if not unsafe. What Graves says in his *History of Education of Modern Times*, page 214, will be sufficient evidence to substantiate our statements concerning the use of the aforementioned theory as the basis of the genetic study of character formation; "This theory of Cultural Epoch like the biological theory of recapitulation of which it is a pedagogical application, is now admitted by most educators to be thoroughly inconsistent." Hence character formed on such a basis can hardly be expected to be of the highest or strongest type.

The unfair arraignment of the well-tested principles of scholastic philosophy is a second feature of the volume which lessens its serviceableness to Catholic teachers especially. A volume, which misrepresents such vital doctrines as that of free-will and that of the basis of morality as has been done in chapters IX, XI, and XII of this treatise, renders itself open to a disregard which is justly merited. His statements, on page 224 concerning free-will, are as far from the true doctrine as error is from truth. In asserting that the advocates of free-will

define freedom of will to be "absolute and complete freedom from any circumstance, passion, motive, end, purpose or reason, past, present or future, at least to some degree in making a decision," the author acknowledges, consciously or otherwise that he has failed to grasp the meaning of the doctrine of free-will as advocated by those who uphold it. Freedom of will simply means that although the will is by its nature necessarily attracted to the good as good and seeks it as good, it has the power, whenever the intellect presents particular goods, to choose any one of them as a means to attain its end. Free-will then is the faculty by which we are able to command and inhibit activity and to direct it in one way rather than in another, when the necessary conditions (of knowledge, heredity, habits and appropriate emotional states) are present. Freedom of will therefore does not mean such an irrational condition as the author of this volume claims. No accredited defender of free-will teaches that man can select or will without any motive. "*Nihil eligitur nisi sub specie boni*" is the kernel of the doctrine that this author has failed to comprehend.

His treatment of morality based as it is on the principles of the culture epoch theory is incomplete and inconsistent. Nowhere has he made provision for the true standard of morality, *i. e.*, the recognition of God's moral law. The outcome of this omission or neglect is that customary vagueness and ineffectiveness which is typical of so many "practical suggestions" to assist in the work of character building. Without a consideration of the soul, which he explicitly excludes (page 28) in the problem of character making is tantamount to saying that man is an irrational animal. It is a frank denial of all that is human and spiritual in man.

The lack of care, not to say reverence, in the use of biblical and religious expressions do considerable to weaken the dignity as well as the effectiveness of the volume.

It is indeed to be regretted that a man with such a wide experience as a teacher and such scientific training coupled with his extended researches in applied psychology, referred to by Dr. Brumbaugh in his introduction to this volume, has failed so grievously in his treatment of the essentials, scientifically viewed, of so important a problem as the genetic study of character formation.

LEO L. McVAY.

**School Efficiency Series**, edited by Paul Hanus, World Book Company, Yonkers-on-Hudson, N. Y.

A number of educational experts attempt in this series of manuals to meet a popular demand for some adequate means of measuring school efficiency. Whether the reader agrees or not with the solutions found to the several problems in question, every educator will welcome these scholarly attempts to solve problems that sorely need solution. The following seven volumes of this series are before us. Other volumes will be noticed later. We respectfully invite the attention of all our readers to this set of convenient manuals. They are bound uniformly in good buckram. The authors are all well-known educators who have been before the American public for several years.

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**High School Courses of Study, a constructive study applied to New York City**, by Calvin O. Davis, Junior Professor of Education, University of Michigan, 1914, pp. xi+172; price \$1.20 net.

The American high school is just now demanding an unusual share of attention. The long-continued control of the high school by the college is practically at an end. The high school of the future must work out its own destiny; it must meet the needs of the great majority of its pupils who pass from its doors to their life's work without coming under the influence of any other educational institution. Its courses of study must be modified accordingly. In the past, multitudes of our children, entering the high school from the eighth grade, found the change so sudden and violent that they were unable to adjust themselves and fled from the school in discouragement. This high mortality in the first year of high school also demands an adjustment of methods and courses. The high school period is for the pupil a period of reconstruction of mind and heart; it is a time on which the future depends in a very marked degree, and this period of the educational process naturally demands the best talent in the field, especially in a time of change like the present.

**High School Organization, a constructive study applied to New York City, by Frank A. Ballou, Director of Promotion and Educational Measurement, Boston Public Schools, 1914, pp. xiv+178; price, \$1.50 net.**

While this and the preceding volume of the series deal directly with the schools of New York City, the interest in the work is much wider, since the problems are either the same or closely analogous in most of our cities. The present volume does not attempt to cover the entire field of public school organization and administration. It is evidently the part of wisdom to provide conditions which will enable the work of the high school to be conducted with the greatest efficiency and with the least burden to our already over-burdened taxpayers. The author confines his attention to the following five problems: the size of sections (classes); the work of chairmen of departments; the work of other teachers; administrative control of the high school as it affects internal organization; estimating the need of high school teachers. The author was formerly Assistant Professor of Education in the University of Cincinnati. At present he is the occupant of the Lee Fellowship for Research in Education, Harvard University. The work is for the most part taken from a report submitted by Dr. Hanus to the Committee on School Inquiry of the Board of Estimate and Apportionment of the City of New York. It is, therefore, official and is reliable in the statement of its facts, at least, as any statement available on the points covered.

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**School Efficiency, a constructive study applied to New York City, being a summary and interpretation of the Report on the Educational Aspects of the School Inquiry, by Paul H. Hanus, Professor of Education, Harvard University, 1913, pp. xxix+128; price, \$1.20 net.**

The author gives the following account of the contents of this volume: During the year 1911-12 I was placed in charge of the educational aspects of the school inquiry undertaken by the Committee on School Inquiry of the Board of Estimates and Apportionments of the City of New York. The

inquiry covered thirteen months in all, from June 1, 1911, to July 1, 1912. My report in its final form consisted of two parts: Part I comprising the letter of transmittal, the necessary introduction to the entire report, and "The Report as a Whole"—the unification and interpretation of all the work done on the educational aspects of the school inquiry—including summaries of our principal findings and recommendations; and Part II, consisting of the several reports of my associates on their separate fields of inquiry. Part I is reproduced in the present volume without change in substance and with only one considerable (but unimportant) change in form, namely, the transference of the statistical portion of the introduction to an appendix.

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**Elementary School Standards, instruction: course of study: supervision, applied to New York City Schools, by Frank M. McMurry, Ph.D., Professor of Elementary Education, Teachers College, Columbia, 1914; pp. ix+218; price, \$1.50 net.**

The problems dealt with in this book hold the keenest interest for the multitude of teachers throughout the country who are engaged in elementary education. How shall we estimate the quality of the teaching done in any school? What course of study should be offered? How should the work be supervised by principals? To answer these questions standards of value had to be determined. The Professor rejected examinations of pupils as inadequate and blazed a new pathway for himself. He attempts to judge "the teaching, the course of study and supervision by the degree to which all three are controlled and by purposes of recognized value in daily living. His formulation of the standards on which his judgments are based and his detailed descriptions of the application of these standards to the actual work of the school will be useful, we believe, to earnest teachers everywhere." There is no question today in the mind of any competent educator concerning the invalidity of examinations as a means of testing the quality of instruction. Mental development and not growth in knowledge is the chief aim of education. Knowledge is useful in elementary education only in so far as it ministers to development.



But while psychology has made this clear, the teacher's art has not yet reached a satisfactory method of testing mental development, and so it is customary, in spite of our theory, to fall back on a test for content instead of a test for fecundity. If McMurry's work contributes ever so little to our advancement in this direction it will be appreciated by all teachers.

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**School Training of Defective Children**, by Henry H. Goddard, Director of the Department of Research in the Training School for Feeble-Minded Children, Vineland, N. J., 1914; pp. xi+97.

This line of work has attracted no little attention in this country during the past decade. It is much older on the Continent and in England. The appeal is not only on behalf of the defective children, but for the efficiency of the school in general. The present book is one of many recent contributions to this subject of absorbing interest.

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**City School Supervision, a constructive study applied to New York City**, by Edward C. Elliott, Professor of Education and Director of the course for the training of teachers in the University of Wisconsin, 1914; pp. ix+258; price, \$1.50 net.

This book will be welcomed by many earnest but perplexed school superintendents and principals. The superintendent who would lift the schools under his charge out of the rut and direct their work efficiently has on his hands a very difficult task. The present contribution, based as it is on tangible and ascertainable facts, can hardly fail to prove suggestive.

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**How New York City Administers Its Schools, a constructive study**, by Ernest Carrol Moore, LL.B., Ph.D., Professor of Education in Yale University, formerly Superintendent of Schools, Los Angeles, California, 1913; pp. x+320; price, \$1.50 net.

This volume is full of interesting data, primarily intended to be helpful to Boards of Education and administrative officers of schools generally. Naturally, it has less immediate interest for officers of the Catholic school than many of the

other volumes of the series possess. The careful student, however, will find in this volume many a suggestion which will prove illuminating to the study of the problems of Catholic education.

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**Better Rural Schools**, by George Herbert Betts and Otis E. Hall, Indianapolis, The Bobbs-Merrill Company, 1914; pp xx+512.

The rural school has a perennial attraction for the student of education. Here the educational process is seen in its simplest form. From some points of view, the country school would seem a relic of a past age; it would seem to be out of harmony with the present highly differentiated social and economic activities, nevertheless, a surprising number of our successful men and women have been educated in rural schools. The authors of the present volume give a brief picture of the rural school that seems destined to take on an immediate transformation. They say, "In the midst of universal progress it has been allowed to lag behind town and city schools. Abandoned to relative inefficiency, it has failed to hold the loyalty and support of its constituency. The victim of changing social and industrial conditions, it has dwindled in size, diminished in influence, and lost step with the spirit of the times." If this picture be sombre, the rural school of the future is presented with a fresh glow of hope. "The great educational agencies of the country—national, state and private—are organizing to give it every help at their command. Commercial interests are offering cooperation and support. Legislatures are shaping laws to its advantage and placing increased revenues at its disposal. Best of all, this accession of public interest is stimulating the patrons themselves to desire and demand better schools."

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**Everyday Problems in Teaching**, by M. V. O'Shea, Professor of Education in the University of Wisconsin, Indianapolis, The Bobbs-Merrill Company, 1912; pp. xii+388+xlil.

Professor O'Shea is so long and favorably known to all students of education in this country that a book from his pen

will find a ready entrance to all school libraries. The present book is more concrete and topical than many of his other volumes. The elementary teacher will have no difficulty in following the Professor's exposition of problems of everyday interest. Whether she agrees with the author or not, the perusal of the book cannot fail to produce beneficial results.

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**Genetics, an Introduction to the Study of Heredity**, by Herbert Eugene Walter, Associate Professor of Biology in Brown University, 1914, New York, The Macmillan Company; pp. xiv+272; \$1.50 net.

The scope of this book and its purpose are sufficiently indicated by a single paragraph from page 225: "It must be admitted that thus far in the progress of civilization more attention has been directed to the scientific breeding of animals and plants, little as that has been, than to the scientific breeding of man. Let us hope that the future will have a different story to tell." Science has accomplished many things and it will doubtless accomplish many more, but with all its brilliant achievements there are limits to its domain and many will question its right to invade the region of the heart and reduce love and parentage to scientific formula.

**A Brief Course in the Teaching Process**, by George Drayton Strayer, Ph.D., Professor of Educational Administration, Teachers College, Columbia University, 1914, New York, The Macmillan Company; pp. xiv+315; \$2 net.

The author of this volume undertakes to present the art of teaching through concrete problems rather than through a preliminary consideration of fundamental principles. "In this book each of the several typical methods of instruction have been treated and the validity of the particular practice indicated in terms of the end to be accomplished as well as the technique to be used. Since the technique of teaching method is not the only method of determining the efficiency of the teacher, there is included in this book a discussion of those other aspects of the teacher's work which determine the contribution which she makes to the education of the children with whom she works."

# The Catholic Educational Review

FEBRUARY, 1915

## BELGIUM AND HER ELEMENTARY SCHOOLS

Belgium is at present in the throes of a mortal struggle with the German invader who has acknowledged that the violation of her territory was a wrong but a military necessity for Germany. As we write in the early days of December, all Belgium, except a small corner in the southwest, is under German occupation. Many of her towns are in ruins and even the small slice of territory still free is devastated by the shell fire of the contending armies. Tens of thousands of her people are in England, France and Holland. Her government itself is a refugee, having for safety accepted the hospitality of France at Havre. It is, therefore, a somewhat strange time to be talking of the elementary education of a country the homes and institutions of which are either almost deserted or in ruins. But Belgium, in May last, placed upon her statute books a new school law which marked the close of a long and, to some extent, bitter struggle between the partisans of neutrality and secularism on the one side, and on the other of a Catholic government and its supporters who were anxious and determined to give all an equality of educational opportunity. As in patriotism and courage Belgium is now proving herself an example to the nations, so, too, in the school law which she passed, almost on the eve of the war, she gave a lesson of fair and equal dealing which might well be taken to heart in other lands and which can scarcely fail to be

helpful to all those who are striving for such a settlement in their own countries.

The act is also a resounding answer to those who talk of Catholic intolerance. Its purpose was to give all parents, whatever their religious belief, an equal opportunity, a liberty of choice unfettered by unequal efficiency in the education of their children. How the need for it came about, how the problem was solved, and with what tender regard for individual opinion and what persistence its provisions were finally carried in the face of factions and violent opposition, it is the purpose of the present article, briefly, but, it is hoped, lucidly to set forth.

#### THE LAWS OF 1842 AND 1879

Public elementary education in Belgium, that is, education assisted and carried on under the direction and supervision of the state, began with the law of 1842. By this measure, the duty of providing the machinery of education was thrown on the communes; for the poor, education was to be free; state grants were given subject to inspection; and, besides the two training colleges for teachers established by the state, recognition was extended to private denominational institutions having the same purpose. Religious instruction was made compulsory, subject to a conscience clause, and was placed under the supervision of the ecclesiastical authorities.

The law was the outcome of years of controversy and its purpose was avowedly to counteract the doctrines of the revolution which sought to secularize the teaching of the young and so, gradually, to establish society on a basis purely rationalistic. That it represented and responded to the desires of the people at large would seem plain from two facts: It was passed almost unanimously, by the chambers, and it remained in force for thirty-seven years. This is not to say that some of its pro-

visions did not gradually fall behind the growing needs of later days which placed increasing demands upon them, owing to a multiplying population and a rising standard of living and efficiency.

But the chief factor which made against the law was a political one. When the law was passed, Belgium was almost exclusively Catholic, the number of Protestants and Jews in the kingdom being no more than 8,000. Gradually, however, the anti-Catholic or secularist party grew in power and demanded a change in the law by which public education might be rendered more favorable to their own views and so prepare a generation of secularists. This party gained the day in the elections and in 1879 succeeded in passing a law by a narrow majority which placed the neutral or undenominational school in the ascendant in Catholic Belgium. After a few provisions of an educational character, to act as a façade behind which the true purpose of the law was concealed—improvement in the methods of school inspection, establishment of evening schools and kindergartens, and the safeguarding of the position of the teachers—came the clauses which really mattered, those dealing with religious education. It was in these revolutionary changes that the political importance of the measure really lay. The promoters of the bill pretended that the association of the church of the majority of the people with the school was a violation of the spirit of the Belgian constitution. The state, it was urged, should rule alone and supreme in the school; and as it was not competent to provide religious instruction, such instruction should have no place in the school curriculum. That principle, however, would have taken them too far and probably have led to their own immediate undoing. Accordingly, as a sort of gracious concession, the promoters were prepared to allow that the state might grant facilities to the various denominations to give religious instruction. It was, therefore, prescribed in Article 4 that it was left to the care of the

families and their respective clergy, the latter allowed the right of entry to give it either *before or after* school hours, whilst a system of moral instruction, undenominational and secular in character, was put in its place. With this removal of religious instruction from the curriculum, the former organized system of religious inspection also disappeared. Furthermore, the choice of all books used in school was placed in the hands of the government; recognition of denominational training colleges was withdrawn and the priests who gave religious instruction in the state training colleges were taken off the staff.

It did not need a minute's consideration to realize that this bill was aimed at the life of religion in the country. Under the pretext of neutrality, its purpose was secularism. The bill passed, indeed, but the clauses establishing the neutral school were only saved by a majority of one vote. Catholics, of course, that is to say, nearly the whole people, would have none of it or its schools, and they immediately set to work to defeat its purpose, and to eject its framers and promoters from power.

With such a will did they enter upon the struggle that within eighteen months of the passing of the law private or Catholic elementary schools had been opened in 1,936 communes with an attendance of nearly half a million children. During the next two years and a quarter the number of Catholic schools had risen to 3,905, and 15,000 teachers, men and women, gave up their positions in the communal schools to take places in these Catholic schools, whilst the attendance at the communal schools gradually sank to a little over 300,000.

But while carrying on this enormous effort for the provision of religious schools, Catholics were not idle politically. The Liberals in power did not represent the country, but they had to be ousted. With this view, Catholics organized themselves so effectually that at the next general election the government was sent packing and a

Catholic majority secured the reins of government which they hold to this day.

It would take too long, and would in these pages be out of place, to tell how this great reaction was prepared and achieved, but that it was a smashing victory was clear at the moment, and that it had the country behind it is clear from its permanence. Certainly there is no brighter page in the whole history of the stormy annals of Catholic education than this of the rising of a Catholic people against a government which sought to rob it of its Catholic faith.

#### THE ACT OF 1884.

The first fruit of the victory was the act of 1884 which, whilst leaving the duty of providing schools in the hands of the communes, gave them liberty to place religious instruction at the head of the curriculum in "all or some" of their elementary schools, subject to a conscience clause excusing the attendance of those children whose parents did not desire them to receive it. In order to enable the communal authorities to exercise this liberty, they were empowered to adopt one or more of the voluntary Catholic schools that had been opened since 1879.

Provision was also made for special classes in either the neutral or the Catholic schools where at least twenty parents sent in a request for a different form of religious instruction and state recognition of denominational colleges was restored. It was also enacted that where an anti-clerical commune refused to adopt a necessary Catholic school, the government could step in and adopt the school, so as to give the Catholic parents an equal opportunity to share in the education rate to which all had to contribute. Besides this, the act introduced several urgent economies in school administration by the suppression of unwanted neutral schools, no fewer than 802 being closed within three years of its passing.



There were thus three kinds of elementary schools in the educational system: Communal schools with religious instruction; communal schools without it, and denominational schools adopted by the commune or the government or subsidized by grants from the funds of the state, the department or the commune.

Nine years after the passing of the act, out of 5,778 schools 4,195 were communal and 1,583 adopted. In the curriculum of these latter, religious instruction had, of course, its place and it had been adopted in 4,042 of the communal schools, leaving only 153 in which it was not given—a significant indication of the feeling of the country in its regard.

Even so, however, the act left much to be desired from the point of view of the overwhelming Catholic majority of the people. This is not, perhaps, greatly to be wondered at. It was necessary for the government, while removing the grievance of the act of 1879, to walk warily and to change as little as possible in order not to stir up fresh discontent. They thought, therefore, that whilst restoring religious instruction to the curriculum, they might leave the position of the clergy as it was left by the act of 1879. But it was soon discovered that under this arrangement the giving of religious instruction was unsatisfactory in the communal schools, and that in many places the communes only adopted religious instruction in order to prevent the government from adopting Catholic schools, whilst some of these latter schools, being without state aid, compelled their supporters to pay twice over for education through taxation and private subscriptions. In addition to this, there was a considerable amount of discontent with their position among the teachers.

#### THE MODIFICATIONS OF 1895

At length, in 1895, the government met these complaints by a new bill by which religious instruction was

placed upon a fairer and surer basis. It was made, subject to a conscience clause, obligatory in all recognized elementary schools during school hours, and placed under the inspection and supervision of the clergy, and an ecclesiastical instructor was restored to the training colleges, whether established or recognized by the state. Furthermore, in a circular issued in explanation of the Act, the teacher was forbidden to give what is now called "moral instruction" on the ground that the law desired that the regular instruction in the principles of morality be based on religious sanctions, and that it be not separated from the course on religion with which it is so intimately bound up—a reminder which is even more necessary today than twenty years ago. An annual grant was also provided for which was to be distributed amongst all sorts of elementary schools—communal, adopted or private—on the ground that these private schools saved the country some 6,500,000 francs a year in capital and maintenance charges. Better conditions of salary, etc., were also enacted for the teachers.

The opposition to the bill came from two quarters. On the one hand were its irreconcilable foes, the Liberals and Socialists, who had drawn the measure of 1879 and whose main object was to introduce secularism under the cover of the neutral school. On the other, were friendly critics among the Catholic party, men like M. Beernaert, ex-prime minister, who feared that it gave the state too much power in determining the character of religious education; a power which, in the hands of a hostile government, might be used for the destruction of religious teaching in the schools, and so, with each successive change brought about by the swing of the political pendulum, involve a see-saw educational policy of action and reaction.

The objections of both these bodies of critics were pressed with force and eloquence, but the government stood to their ground and M. Burlet's bill was passed by

eighty-one votes to fifty-two. Though doing substantial justice to Catholic schools, it still left much to be desired, but it remained in force until last year when it was amended and amplified by a measure for which M. Poulet, Minister of Public Instruction, was responsible.

This bill was no *loi de circonstance*, suddenly framed or imposed without consultation of the country. It was rather a large, comprehensive measure intended to meet the growing needs of the day and to insure full and equal opportunity to all parents to have their children educated in efficient schools of their own choice. This latter purpose was a response to a demand which had been gradually taking form in the mind of the Catholic people of the country. It was no easy matter to accomplish; there was a choice of several ways of meeting it; and the government showed much resourceful ability in its various devices and in its final determinations. The history of the agitation for the advancement of the act of 1895 and the origins and course of that of 1914 are, therefore, replete with lessons and suggestions for other countries where a settlement of such all-round fairness is still to seek.

#### THE AGITATION FOR FURTHER REFORM

The act of 1895 left, as we have said, much to be desired in the way of assistance to Catholic elementary schools not adopted or taken over by the communes. Though doing the work of the nation at little or no cost to it, they received less assistance from public funds than their rivals, which means that more ample provision was made for the minority than for the Catholic majority of the people. As time went on, the natural soreness at this state of things gathered strength and at length found voice in a demand for complete equality in the great Congress held at Milan in September, 1909. M. Godefroi Kurth, the historian and director of the Belgian Histori-

cal Institute at Rome, reminded the assembly how at their Congress in the same city in 1863 Montalembert had demanded for French Catholics educational "liberty as in Belgium," but now Belgians, who had made a revolution to separate themselves from Holland, were reduced to looking with envy on the régime of equality which the Catholic minority of that country had achieved for themselves. He therefore found himself compelled to modify Montalembert's cry and give the Congress the watchword of "equality as in Holland," where the Catholic schools receive equal grants with the schools of the state. As a result of this speech, and of the discussions which followed it, the following resolution was adopted amid scenes of the greatest enthusiasm:

"The Congress requests the legislature to revise the school law of 1895 so that all schools may be placed on a footing of equality as regards subsidies from the state, the province and the commune, and confides to the *Ligue Scolaire Catholique* the duty of seeing that this resolution is put into execution."

There could be no mistaking the meaning or the importance of this resolution. It was a demand upon the government and a call for Catholic effort, which had all the character of a program for future action, and it was passed with a Minister of State, M. Woeste, in the chair. It was national in character; it could not be neglected; and it was not long before the government turned to the consideration of the ways and means by which it could be met. And in this the path of the ministry was smoothed by the fact that a new school law was long overdue. Education had to be made compulsory and free; the instruction given in the schools had to be correlated with the needs of business life; and it was necessary to protect the few years of school life from being broken by child labor.

Upon points like these there was no controversy between the various political parties; they were demanded

alike by the Socialist on the one side and by the Catholic on the other, though curiously enough there was a section among the Liberals who were inclined to oppose the freeing of education from school fees, wholly oblivious or unconscious that gratuitous instruction is the logical corollary of compulsion. With so many points of agreement, it seems strange that a desire to establish what English politicians call "equality of opportunity and fair play," a principle as soundly democratic as it is essentially just, should have caused discussion and indignant opposition from the party pretending to voice the sentiments of the democracy.

#### M. SCHOLLAERT'S BILL

Yet that is what happened. When in May, 1909, M. Schollaert, the Premier, produced a bill providing for the reforms so long demanded by the Liberals and the Socialists, it was encountered with opposition which, in all soberness, may be described as fierce. Going upon the principle that if education was to be compulsory and freedom of conscience was to be made an effective reality, it was provided that the wishes of the parents must be considered and a choice of schools allowed unfettered by any disability on any schools amongst which the choice was to be given. It was practically on this point alone that the measure entered upon matters of contention. The Belgian system already recognized that the undenominationalist or the secularist must have an acceptable form of education provided for him; and it should have been clear to these people that justice required a similar provision for Catholics. Unless the schools for the latter were maintained in equal efficiency with the neutral schools, then clearly the parents' right to a choice of school was not free but handicapped by a disability imposed on his religious principles.

The question was how equality of treatment of schools was to be provided? There were several ways out of the

difficulty; but the plan incorporated in the bill was to give to the parents a sum called the "*bon d'écolage*" or the "*bon scolaire*," equal to the full school fee of his child, leaving him free to pay to the school of his choice. It is hard to see how anyone, liberal in deed as well as in name, could object to such a device for carrying out the great principle of equal liberty. The money was to be paid to all parents with children under school age. Unfortunately, its very even-handedness was its condemnation in the eyes of the Liberals and Socialists whose policy was directed to giving a supremacy, if not an absolute monopoly, to the neutral school. By Catholics, on the other hand, it was welcomed as an acceptable solution and the redress of a grievance of long-standing, though it did not relieve them of the burden of providing their school buildings.

As a result of the agitation and fierce opposition raised by the Liberals and Socialists, M. Schollaert and his colleagues resigned. He was succeeded by M. de Broqueville as Premier, who, with his cabinet, took up the school question as a heritage received from their predecessors. The opposition made a strenuous attempt in the middle of August to frighten them away from their undertaking by a great meeting at Brussels, but this was quickly obliterated by a still greater meeting organized at Louvain by the Catholics who poured into the city on the last Tuesday in the month to the number of 100,000 to renew their demand that the régime of educational inequality must be brought to an end and be replaced by one of equal justice and fair play all around. On that point, the gathering was unanimous and determined, but no attempt was made to bind the new ministry to the plan of the "*bon scolaire*" which M. Schollaert, in introducing his bill, had described as but one amongst others effectual for the purpose.

With its hands thus strengthened, M. de Broqueville's ministry entered upon its work. But before proceeding

to legislate on the school question, it presented a bill to make further provision for the military defence of the country. This was passed into law, and though not fully carried into execution when the present war broke out, undoubtedly helped to strengthen the resistance which Belgium was able to offer against the sudden violation of her neutrality by the German armies. Then followed a general election in which the Liberals and Socialists joined together as allies in the hope of preventing any legislation on the lines and purpose of M. Schollaert's schools bill. With this view the contest was conducted as a campaign of anti-clericalism, but with a fierceness altogether unusual. Attacks were made on the missionaries in the Congo; the moral teaching and practice of the church were held up to derision; and convents were denounced as a public danger which instead of being supported and enriched by public money for education should be closed as they had been in France. But the attacks failed. The Liberals were almost wiped out at the polls and the Catholic government was returned with a large majority.

On the morrow of his return, M. de Broqueville declared that he would govern in the interests not of a coterie or faction but of all. He knew the duty that had been imposed upon him by the verdict of the country which knew and was aware of the lines he proposed to take in educational matters. The problem was to give schools a maintenance on a footing of equality so as to insure the perfect freedom of the parent's choice.

#### M. POULLET'S BILL

That was a pledge rendered necessary by the result of the appeal to the country and it was fully redeemed by the bill presented in June, 1913, to the chamber by M. Prosper Poulet, professor of law at Louvain University and Minister of Science and Art. The new measures

whilst providing for the uncontentious reforms put forward in M. Schollaert's bill, dealt also with the religious question, but with a difference. Proceeding on lines less superficially sensational, it kept more closely to traditional methods and was marked by striking suppleness and adaptability. It made no attempt to interfere with the educational autonomy of the communes, though in such matters as the feeding and clothing of necessitous school children it reserved a right of approbation to the king so as to prevent any unjust discrimination against individuals or classes.

Coming to the question of securing approved voluntary schools against being penalized for their denominational character, so as to give equal opportunity to all parents, irrespective of creed, the bill fell back on the traditional method of royal decrees and grants made through the budget, a procedure which it proposed to make a part of the ordinary law of education. Thus for M. Schollaert's plan of the "*bon scolaire*" was substituted an enlarged system of government grants which was intended to safeguard and secure the efficiency of all schools, communal, adopted and adoptable. Along with this was a provision to secure the position of teachers who are members of religious orders who are employed in both communal and voluntary schools, and naturally more largely in the latter. It was proposed that those in the communal schools should be paid on the same scale as their lay colleagues, whilst those in the voluntary schools and living in community should receive such salaries as might be agreed upon between the directors of the school and the teachers in question, thus making the acceptance of remuneration on a lesser scale a matter of free contract and saving the law from condemning them to a position of inferiority. This device should have been sufficient to silence the cry of the opposition that the bill was an attempt at conventual endowment.



## THE TACTICS OF THE OPPOSITION

But the Liberals and Socialists were out to kill any measure which did justice to those whose opinions and preferences were different from their own, even though it gave them so many reforms for which they had long called. Even so, however, their attack was conducted on side issues. Thus M. Huysmans sought to persuade the chamber that the proposal of grants for voluntary schools was unconstitutional, to which M. Pouillet triumphantly replied by showing that such grants dated back to 1831 and were actually recognized by the Liberal government of 1842.

Then the Socialist leader, M. Vandervelde, urged that the bill would, if carried into law, destroy the moral unity of the youth of the country by dividing them into two hostile camps; an idle suggestion, surely, as if moral unity exists today even in a country so Catholic as Belgium. With the loss of that moral unity, which certainly the Catholic majority did not bring about, the only fair and logical thing to do was, as M. Carton de Wiart pointed out, to give equal treatment to all schools, education not being a monopoly of the state.

Some members of the opposition, men like M. Lorand and M. Pépin, carried their resistance to the length of sounding a call for revolution. But it fell upon unheeding ears. The country remained unmoved, which was in no way surprising, seeing that no more than three per cent of the children in the schools had taken advantage of the easily obtained dispensations from attendance at religious instruction.

The charge of favoritism of Catholicism and conventual endowment was also heard, but even that failed to carry conviction. From these few examples of the chief objections brought forward, it will be seen that the opposition were in sore straits, their tactics were but a fiery repetition of sectarianism and anti-clericalism, in which

educational zeal and knowledge were conspicuous by their absence. From the first they fought a losing battle and they knew it. Their greatest success lay in the delay which they imposed on the passage of the bill through the chamber where its progress was made amid continual storms, but where, thanks to the skillful pilotage of M. Pouillet, his never-failing resourcefulness, tact and patience, its safety was never really endangered. In the Senate the waters were smoother, and in May, 1914, it took its place in the statute book as the law of the land.

In its final form it is a big measure both in bulk and in effect, consisting of thirty-seven sections distributed through five chapters. The first chapter deals with compulsory attendance at school; in the second regulations are made for the curriculum of elementary education; the third provides scales for the salaries of teachers; the fourth deals with free schooling; and the fifth contains a number of enactments complementary of those previously made.

From this it will be seen how wide is the scope of the measure, and this very comprehensiveness is a proof that it was no bill brought in as a shift for the moment or for mere purposes of party, but a bill intended to be really educational and fair to all concerned. Education is declared compulsory and, as a logical corollary, it is made free; equal treatment is established for teachers; a school age from six to fourteen is enacted; the curriculum is adapted to business requirements, and provisions are made for the medical inspection of the schools and for equal assistance from relief funds for necessitous children. Then care is taken to prevent these enactments from falling with undue severity in individual cases. Similarly, the parent's freedom of choice in the selection of a school is sedulously safeguarded. The notification sent to him concerning school attendance must contain a declaration that he has the fullest liberty in the choice of a school within a four-mile radius of his home which he

can conscientiously accept, the provision for compulsory attendance becomes in his care inoperative.

There can, then, we think, be no disputing that this act, passed almost on the eve of the outbreak of the European War, is a great measure which, when happier days shall have dawned upon Belgium after her night of her agony, will play no small part in raising her afflicted people and binding them together after their exile. Its purpose is to provide an equal opportunity and fair play for all children. It stands as a striking recognition on the part of the state of the right of parents over the education of their children. And it is a businesslike acknowledgment of the value of the cooperation of voluntary schools and of the saving they effect to public funds. From every point of view, it stands as a great democratic measure and as the high-water-mark of the even-handed justice of a Catholic government which has in it set an example and given a lesson for other countries where talk of liberty is louder but where practice is laggard.

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## FURTHER OBSERVATIONS ON THE LABORATORY METHOD

To the October, 1914, issue of the *Yale Review*, Henry Seidel Canby, of Sheffield Scientific School, has contributed a refreshing article on "Teaching English" which should, by its philosophy, revive the drooping spirits of many members of this newest of professions. Teaching English is among the newest of professions, since its ancients is coincident with the Victorian Era. And the spirits of its members are wont to droop, at times, since their purpose in life is to give "light to the mind and solace to the heart" through power over good books—and the mind and heart are well-known for their occasional impenetrability and hardness! So when the members of this newest of professions encounter this resistance, and stand in solemn contemplation of the débris of examinations and the tumultously up-leaping circulations of popular magazines (in distinction to "Reviews")—they need refreshment, they need the revivification of their drooping spirits. Dr. Canby has wound his horn outside the Educational ramparts, and, with a joyful rattling, down should come the drawbridge that his charger may canter in with the messenger and his message of hope!

In a recent issue of this magazine we adventured an analytical exposition of a method of teaching English denominated, both with affection and with scorn, "The Laboratory Method"—with affection by those who have given it a fair trial and are now its enthusiastic protagonists—with scorn by those who knew it chiefly by hear-say or who are, by instinct, of the ancient régime, and who are its cheerfully unfailing antagonists. This method was exposed as "scientific" in this that "it is logical and complete. Its end is truth, its purpose the culture of first-hand information philosophically digested." It was denominated "The Laboratory Method" as a

challenge to those who scorn it as such, much in the same spirit as "Gothic" was once a term of reproach but is now a name of wondrous portent.

But it would seem that there should be a term to designate those who unblushingly employ this method in their teaching of English! "Laboratorians" has a robust Johnsonian ring—"Scientists," in the commonly loose usage of "science," is both untrue and almost reproachful—Dr. Canby has suggested "Middle-of-the-Road Men," and so it is our present purpose to examine his claims. He begins by stating an illuminating truth in a very appealing way (page 119, *Yale Review*, October, 1914).

The function of the teacher of English as a shedder of light is perhaps more familiar to himself than to the world; but it assuredly exists, and has even been forced upon him. The teacher of pure science utterly repudiates the notion that *he* is to shed light upon the meaning of life. His business is to teach the observed processes of nature, and he is too busy exploding old theories of how she works, and creating new ones, to concern himself with the spiritual welfare of this generation. Perhaps it is just as well. As for the philosophers, in spite of the efforts of William James, they have not yet consented to elucidate their subjects for the benefit of the democracy;—with this result, that the average undergraduate learns the little philosophy that is taught him, in his class in English literature. Indeed, as if by a conspiracy in a practical world anxious to save time for the study of facts, not only the attributes of culture, but even ethics, morality, and the implications of science are left to the English department.

The burden is heavy. The temptation to throw it off, or to make use of the opportunity for a course in things-in-general and an easy reputation, is great. And yet all the world of thought does form a part of a course in English, for all that has matured in human experience finds its way into literature. And since good books are the emanations of radiant minds, the teacher of English must in the long run teach light.

But even if literature did not mean light for the mind,

it would still be worth while to try to teach it, if only to prepare that solace for the weary soul in reading which the most active must some day crave. The undergraduate puts on a solemn face when told that he may need the stimulus of books as an incentive to life, or the relaxation of books as a relief from it; but he remains inwardly unimpressed. And yet one does not have to be a philosopher to know that in this age of hurry and strain and sudden depressions, the power to fall back on other minds and other times is above price. Therefore, we teach literature in the hope that to the poets and the essayists, the playwrights and the novelists, men may be helped to bring slack or weary minds for cure.

Coming, further on, to the classification of those engaged in this function, he continues:

The undergraduate, if he takes the trouble to classify his teachers of English otherwise than as "hard" or "easy," would probably divide the species into two types: the highly polished variety with somewhat erratic clothes and an artistic temperament; and the cold scholar who moves in a world of sources, editions, and dates. I would be content with this classification, superficial as it is, were it not that the parent of the undergraduate, who is footing the bills, has made no classification at all, and deserves, if he wants it, a more accurate description of the profession he is patronizing. English teachers, I may say to him, are of at least four different kinds. For convenience, I shall name them the gossips, the inspirationists, the scientists, and the middle-of-the-road men whose ambition it is to teach neither anecdote, nor things in general, nor mere facts, but literature.

The literary gossip is the most engaging, and not the least useful of them all. He is "an artist." He can raise dead authors to life, and give students of little imagination an interest in the books of the past which they never would have gained from mere printed texts. But he has the faults of the artistic temperament. He will sacrifice everything in order to impress his hearers. Hence he is never dull; and when he combines his skill in anecdote with real literary criticism, he becomes a teacher of such power that college presidents compete for his services. But when his talents do not rise above the ordinary, his

courses are better designated vaudeville than the teaching of English.

The inspirationists held the whole field of English teaching until the scientists attacked them in the rear, found their ammunition wagons lacking in facts, and put them upon their defense. . . . Indeed, since the field of teaching began to be recruited from predestined pastors who found the pulpit too narrow for their activities, it is simply astonishing how much ethics, spirituality, and inspiration generally has been freed in the class-room. Ask the undergraduates.

I mean no flippancy. I thoroughly believe that it is far more important to teach literature than the facts about literature. And all these things are among the ingredients of literature. I am merely pointing out the extremes of extra-literary endeavor into which the remoteness of the philosophers, the slackening of religious training in the home, and the absence of aesthetic influences in American life, have driven some among us. A friend of mine begins his course in Carlyle with a lecture on the unreality of matter, Browning with a discussion of the immortality of the soul, and Ruskin with an exhibition of pictures. He is responding to the needs of the age.

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Dr. Canby then proceeds to discuss the "scientists"—pseudo and real—with dispassionate accuracy and judiciousness.

The day does not differ from the night more sharply than the scientist in teaching English from the inspirationists. The literary scientist sprang into being when the scientific activity of the nineteenth century reached aesthetics and began to lay bare our inaccuracies and our ignorance. Chaucer, Spencer, Milton, Defoe—we knew all too little about their lives, and of what we knew a disgraceful part was wrong. Our knowledge of the writers of the Anglo-Saxon period, and of the thirteenth and fifteenth centuries, of the minor Elizabethan dramatists and the lyricists of the seventeenth century, consisted chiefly of ill-assorted facts or unproved generalizations. Our catalog of errors was a long one. The response to this crying need for scholarship, for science, was slow,—

but when it came, it came with a rush. Nowadays, the great majority of university teachers of English are specialists in some form of literary research.

As far as the teacher is concerned, the result has doubtless been good. There have been broader backgrounds, more accuracy in statement, less "bluffing"—in a word, more thoroughness; and the out-and-out scientists have set a pace in this respect which other teachers of English have had to follow. But curiously enough, while the teacher of English, and especially the professed scientist, has become more thorough, the students are said to be less so. How to account for so distressing a phenomenon!

Dr. Canby suggests one reason: "The truth seems to be that science in English literature has become so minute in its investigation of details, so scrupulous in the accuracy of even the most trivial statement, that the teacher who specializes in this direction despairs of dragging his classes after him. Scholarship for this scientist has become esoteric."

Dr. Canby might have added another reason which closely approximates the truth—such procedure in the consideration and study of literature is *not* science—it is *stupidity*! The true "scientist is the one described in part by Dr. Canby's description and in part by his answer to his own, self-proposed question: What is teaching literature?" He answers:

It must be—at least for the undergraduate—instruction in the interpretation of literature; it must be teaching how to read. For if the boy is once taught how to turn the key, only such forces of heredity and environment as no teaching will utterly overcome can prevent him from entering the door. It is this that all wise teachers of English realize; it is that that the middle-of-the-road men try to put in practice. I give them this title because they do keep to the middle of the literary road,—because they understand that the teacher of English should avoid the extremes I have depicted in the preceding paragraphs, without despising them. He should master his facts as the scientist does, because it



is too late in the day to impose unverified facts or shaky generalizations even upon hearers as uncritical as the usual run of undergraduates. He should try to inspire his classes with the ideas and emotions of the text, for to teach the form of a book and neglect its contents, is as if your grocer should send you an empty barrel. He should not neglect the life and color which literary biography brings into his field. And yet the aim of the right kind of instructor is no one of these things. He uses them all, but merely as steps in the attempt to teach his students how to read.

The "middle-of-the-road"—surely the best place for all purposes—and yet, is it the happiest phrase to describe those who regard literature philosophically and endeavor, with their best energies, to teach it philosophically and as a true philosopher would? Are they "middle-of-the-road-men"—are they "Laboratorians"—or are they just plain teachers of English? We note with much interest that Dr. Canby has restricted the title of his discussion to "Teaching English"—he might have called it, with a fair accuracy and much color, "The Middle-of-the-Road Men," but he refrained! Perhaps he hesitated to invite a quarrel over terms. If so, his was astute diplomacy. For whether one chooses to be a "Laboratorian" and pursue the philosophic, *i. e.*, truly scientific method in the discussion of literature with one's students—or to be a "Middle-of-the-Road Man" and to do the same thing—matters not a whit. The "Laboratorian" and the "Middle-of-the-Road Man" are of one mind and one purpose—they are urging forward a noble work shoulder to shoulder—and it would be a pity if they dropped their hands from the wheel and came to blows over their name while the ship's head fell into the trough of the sea. Both are philosophers of literature. Perhaps that is the best term to designate their unanimous agreement, and single mind and purpose. Both will agree to that designation. And whether you call it "The Laboratory Method" or "Keeping to the Highroad—the Middle of the Way"—is

of no consequence beside the great fact that both are teaching the same thing—the intelligent reading of pure literature—both are following the highroad of true philosophy—are faithful to their functions as teachers—and are succeeding in most comforting measure in bringing light to the mind and solace to the heart of him upon whom they have conferred power over good books. In this they are philosophers. Let us call them so!

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## SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL

(Continued.)

### THE CHRISTIAN IDEAL

Christ rarely uses the negative method. He never denounces the individual. When He denounces, it is a general denunciation of evils common to a class. "Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchres."<sup>284</sup>

The negative method which entered so largely into Pagan motivation appealed not to the intellect but to the will. It simply blocked up the channel for the outflow of nerve energy forcing the current through other channels. The Christian teacher knows that, though he can block the channel, he cannot annihilate the current. It will flow out through some channel, perhaps more anti-social or self-degrading. The positive method, the one used by the Master, is also the ideal method to the mind of the Christian teacher. This method appeals to the intellect by arousing feelings of brotherly love, appreciation of the beauty of high conduct, etc. This positive method opens another channel for the outlet of the nerve-current and a more desirable one.

The Christian teacher's aim is to build up character and therefore he recognizes that while the negative method must be used at times in the case of very young children or to prevent positive evil, what is desirable and good should not be associated with what is painful. But, if the negative method of punishment should be used to coerce the will to make the intellect lend itself to the acquiring of knowledge which is useful and good, a painful reaction is associated with a desirable line of activity. This was not Christ's method. Denunciation and the pain it caused was associated only with what was vicious

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<sup>284</sup> Matt., XXIII, 27.

and highly reprehensible and, then, inhibition was used only as a last resort.

To the Christian, discipline exists for the sake of building up character; to develop strength of will and docility of will at the same time; to enable the child to obey a law because it is a law. *Fiat justitia, ruat coelum*. But the Christian obedience to the law is not obedience to the letter of the law, as with the Jews, but primarily to the spirit of the law. "The letter killeth but the spirit quickeneth." It is not formal obedience merely but obedience of heart and mind, not lip-service, nor self-prescribed service as with the Jews. "And in vain do they worship me, teaching doctrines and precepts of men. For leaving the commandments of God you hold the traditions of men, the washing of pots and of cups: and many other things do you like to these."<sup>285</sup> Thus the Jews failed through their stubborn tenacity to self-imposed, minor regulations, wrongly thought to be prescribed by the "Law," while the fundamental virtues were neglected. In Sparta, again, obedience to the law was not free obedience. That it did not build up character was evident from the fact that, when away from the vigilance of his own laws, as we showed above,<sup>286</sup> the Spartan of all men was the most lawless.

While an appreciation of the aesthetic enters into the Church's every activity, as seen in the beauty of her liturgical services, the magnificence of her sacred edifice, etc., yet, outside the power beauty has to raise the mind to contemplate the Source of all beauty, to raise the thoughts above the sordidness of what is purely utilitarian, etc., the Christian knows that beauty consists primarily in beauty of soul. The Christian knows that the most decrepit and deformed body may be the abode of a soul capable of the most exalted aspirations. The Athenian Greeks worshipped<sup>287</sup> physical beauty and so highly de-

<sup>285</sup> Mark, VII, 7ff.

<sup>286</sup> p. 35.

<sup>287</sup> Cf. p. 42 above.

veloped was their aesthetic sense to the exclusion of the spiritual that they could not associate goodness or virtue with an ungainly body.

But endless comparisons could be made between the two systems, one the ideally perfect, if strictly adhered to; the other, imperfect in its foundation and, therefore, in its whole superstructure.

One more point we would note. The Romans<sup>288</sup> trained for excellence in the avocations of this world alone. Christ asks the question which the Christian child can answer better than the pagan philosopher: "What shall it profit a man, if he gain the whole world, and suffer the loss of his own soul?"<sup>289</sup>

This brings us to the constructive side of this chapter, to the question, how did the Master teach? What was there in the manner of His teaching that made the five thousand follow Him into the desert, forgetting the obvious fact that they were becoming hungry and fatigued and that they had brought "no bread." No doubt, it was in large part the infinite charm of His Personality, but what concerns us most here is His method of instructing those who were thus drawn to follow Him.

In the first place we have the testimony of both St. Mark and St. Matthew: "Without parables He did not speak to them."<sup>290</sup> The Saviour never begins by stating an abstract principle or law. He embodies His teaching in concrete form and in such a manner as to appeal to the feelings and to the previous contents of the brain, the apperception masses. He utilizes the instincts; He puts His teaching into germinal form capable of development. When Christ wished to bring home to His hearers the lesson of the patience of God in dealing with sinners, He prepared them to receive the lesson by arousing interest and readiness to believe His Divine Word through the

<sup>288</sup> Cf. p. 48 above.

<sup>289</sup> Mark, VIII, 36.

<sup>290</sup> Matt., XIII, 34; Mark, IV, 33.

working of miracles. On the same day, the Sabbath, He cured the man with the withered hand,<sup>291</sup> and "many others followed Him and He healed them" and cast out a devil, "and all the multitude were amazed." Then He tells them the simple but wonderful parable of the cockle and the good seed.<sup>292</sup> He appeals to the familiar objects of sense around Him. The Saviour and his disciples had gone "through the corn on the Sabbath; and His disciples being hungry began to pluck the ears, and to eat."<sup>293</sup> The parable, then, must have been related in a country place with the ripe, full ears of corn (wheat) waving round. The Teacher knew the dread the husbandman has of cockle because of its perniciousness in yielding so much seed, thus multiplying with alarming ease and hence sapping the desirable mineral content from the soil. He knew it was furthermore dreaded, since, if ground with the ripe grain, it caused sickness to those who ate the flour. Thus was appeal made to their experience and to their feeling, perhaps, as well. Then the sower sowing the seed, the oversowing of the cockle, the surprise and chagrin it would cause the husbandman to find cockle springing up where he had sown only good seed and the inutility of trying to pull out the cockle, the roots of which would be so interlaced with the wheat, without injuring the latter. All these facts appealed to them and were readily understood and accepted. But this was as far as the multitude could follow Him for the present. He had aroused their interest and also that laudable curiosity which normally is a concomitant in the brain with partially known truth apprehended as good. But they were not yet ready for the application of the parable. Christ follows the first with two more parables,<sup>294</sup> developing the same truth, one the comparison of the Kingdom of Heaven to a mustard

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<sup>291</sup> Matt., XII, 10ff.

<sup>292</sup> Matt., XIII, 24-30, 36-45.

<sup>293</sup> Matt., XII, 1.

<sup>294</sup> Matt., XIII, 31ff.

seed; the other, the comparison of the Kingdom of Heaven to leaven. All three parables, as we see, were drawn from objects of familiar everyday experience. This, no doubt, was primarily in order to make the comparison meaningful, but also, we think, in order to recall to memory in the future the Saviour's teaching whenever these same objects of sense were presented. The application of the parable was too hard for them as yet. Had He told them that the cockle represented sinners, it would perhaps have driven them to more scrupulous observance of the "letter of the law which killeth." Whatever His motive, the evangelist simply relates that He dismissed the multitude and went into the house, "and his disciples came to him, saying expound to us the parable of the cockle of the field."<sup>295</sup> Then He explains to them alone the significance of the parable. The Perfect Teacher gave to each of the two classes, the mixed multitude of tillers of the soil and shepherds together with His few disciples, and the disciples apart from the multitude, just such a degree of knowledge as each class had the capacity to assimilate. Thus Christ withholds an important fact until the minds of His hearers are prepared to receive it. His method takes into account all the laws of mental development that the past half century of psychological research has imperfectly formulated. The principles that especially appear in connection with this parable are the principles of assimilation and apperception. "The center of orientation in educational endeavor" is not the body of truth to be imparted but the needs and capacities of the growing mind.<sup>296</sup> Saint Ignatius, Bishop of Antioch, in his Epistle to the Trallians, written during the last quarter of the first century of the Christian Era, says: "Am I not able to write to you heavenly things? But I fear lest I should cause you harm being babes. So bear

<sup>295</sup> Matt., XIII, 36.

<sup>296</sup> Cf. Shields, Ed. Psych., Wash., 1905. Chap. 25.

with me lest not being able to take them in you should be choked."<sup>297</sup> Thus was the method of Christ passed on to the Christian teacher through the Apostolic Fathers. This principle, in application, forms a striking contrast to the Greek custom of giving to the youngest child Homer for his first book.

The fear that unassimilated and therefore non-fecund truth would be rather harmful than beneficial seems to us to be implied in the parable of the talents,<sup>298</sup> the barren fig-tree,<sup>299</sup> etc.

The truths that Christ imparted in the parables, as elsewhere, are not static but dynamic. They are great germinal truths suited in their unfolding to the capacity of the mind of the child of six or that of the adult scholar. Christ does not present isolated principles, guiding conduct, one by one, in such a way as to make it possible to memorize them and put them into practice before another principle is imparted. He presents great, germinal thoughts in concrete form and clothed in all the grace and persuasiveness of the parable or the similitude. He appeals to the feeling of parental love and care to make the multitude understand His love. "Can a woman forget her infant, so as not to have pity on the son of her womb? But if she should forget, yet will not I forget thee."<sup>300</sup> This prophesy of the Messiah from Isaias is fulfilled in the New Testament—"I am the good shepherd."<sup>301</sup> "Having loved his own who were in the world, he loved them unto the end."<sup>302</sup> The great germinal fact of God's Providence for men is embodied in the parable of the lilies of the field.<sup>303</sup> When He wishes to bring home the consoling fact that all our prayers are answered, He ex-

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<sup>297</sup> St. Ig. Epist., Tral. 5.

<sup>298</sup> Matt., XXV, 14ff.

<sup>299</sup> Luke, XIII, 6ff.

<sup>300</sup> Is., XLIX, 15.

<sup>301</sup> John X, 11.

<sup>302</sup> John XIII, 1.

<sup>303</sup> Matt., VI, 28ff.



presses the truth under the easily understood metaphor of "asking" and "knocking." "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you."<sup>304</sup> But lest the asker might doubt, He compares His love to the love of a father for his son. He appeals to their feeling of paternal love. "What man is there among you of whom if his son shall ask him bread, will he reach him a stone? . . . How much more will your Father Who is in heaven give good things to them that ask him."<sup>305</sup> From the love and care of the earthly father, the love and care of the Heavenly Father are taught.

But examples might be taken from almost every page of the Holy Gospels. These principles, the embodiment of great germinal truths in concrete setting, appeal to the apperception masses, appeal to the interests and to the feelings, presentation of truth in such a manner as to be capable of being assimilated at once, are some of the principal ones that find expression in all books on teaching<sup>306</sup> which aim, however imperfectly, to embody the method of the Great Teacher.

One more point of contrast between the Pagan, the Jewish, and the Christian educator stands out prominently. The large part played by inhibition in the two former types of schools has been discussed. The ideal Christian teacher knows that love and joy, and freedom, except in what is sinful or anti-social, are the natural companions of the child and are as necessary for his mental and bodily development as warmth and moisture and freedom from undue restraint are to the flower. When the apostles would have kept back the little ones from the tired Master, He rebukes them and gives expression to what may be termed the Magna Charta of childhood: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."<sup>307</sup>

<sup>304</sup> Matt., VII, 7.

<sup>305</sup> Matt., VII, 9ff.

<sup>306</sup> Cf. Shields, *Prim. Meth.* Wash., 1913.

<sup>307</sup> Mark, X, 14.

## CHAPTER IX

## CONCLUSION

As we look over this work in retrospect and try to formulate the main facts brought out, one fact that stands out prominently is the overwhelming dominance given to the play of a single instinct—emulation. We maintain that this is an instinct whose cultivation through stimuli outside what the individual himself normally meets is unnecessary and undesirable, that it is over-cultivated in the large mass of men without conscious cultivation, that despite the spread of the Gospel with its message of the common brotherhood of men, emulation, finding its satisfaction in amassed wealth to the exclusion of others, in positions of trust held worthily or unworthily, etc., is the basis of many of the social evils of today. Nowhere, in our study, down to approximately 100 A. D., except in Pagan educational sources, could we find any attempt at justification for its cultivation, though its power to sustain effort is dwelt upon by educational writers of the Renaissance and the early modern periods, and neither the Old, nor the New Testament ever put forward this motive as an incentive to effort.

Next, it seemed that the system of state assumption of the right of parent to educate, in Sparta, led to many undesirable results. Among these we would mention the weakening of the family bond. Then, Sparta's constant vigilance from birth to death, making the free moral act of an individual an impossibility in effect, and making it almost inevitable that if the prop of state supervision were removed by going outside the state, the citizen would, as he actually did, become the most lawless of men, was deplorable in its consequences. In contrast with Sparta's code of morals, the Christian code would class all such acts done under

the stress of vigilance simply, compulsion, or routine, as non-moral; therefore, the lowest grade of human acts on the border land past the purely animal.

Physical strength in Sparta and perfection of body in Athens, being at a premium, the result was that life sank to the stage where only the "fittest survive." Infants were ruthlessly exposed, as we saw.

Then the life of the woman was held down to almost the purely animal level in both Sparta and Athens. She had not even the primary right of mother to raise her offspring. The state in one case and her husband in the other gave her the *privilege* to see grow up to manhood or womanhood the infant which she bore. This deplorable and unnatural condition existed also in Rome, as we saw.

The total disregard of property rights in Sparta would to us be reprehensible, though there can be no doubt that property was not so carefully differentiated in Sparta as it is in a modern commonwealth.

Then, the training to meet attacks from only one side, the pain side, in Sparta and the lack of training to meet attacks from the pleasure side was wholly contrary to the laws of life. Expression of physical pain is a consequence of a highly developed nervous system, and while the man who shrinks from bearing any pain is a coward, still, bearing excessive pain unflinchingly is not normal. The Saviour Himself prayed—"Father, if it be possible, let this chalice pass away from me," yet, resigned to the will of the Father, he adds, "Not my will but thine be done." The Christian is taught to bear the pain sent to him by the will of the Father for his chastening, with resignation; the Pagan was taught to bear pain simply as a test of animal endurance. Self-imposed pain, if excessive, or undirected, in the Christian code of morals, is reprehensible.

The Christian training is primarily to meet attacks

coming from the pleasure side—not bearing pain unflinchingly but the direction of thought, word and deed so as to live spotlessly under the eye of a just Judge.

Next, that almost exclusive training in Athens for perfection of body and their extravagant praise of the beautiful in physical form, led, as we indicated before, to the love of the sensual. Besides, that undue liberty given the Athenian with no code of morals and no standard but the aesthetic, made him a volatile man, easily swayed by every novelty.

Rome's training for simply the proper fulfilling of the duties of business or avocation lacked that spiritual objective which Christians have and which supernaturalizes all their ordinary duties. Lacking this mooring, they lacked all.

In conclusion it must be admitted that the life of the Pagan child in the countries studied was not an enviable one. His being given a chance to live at all was problematic. His tasks were highly unfitted to the child mind. The motives used to hold him down to these unchildlike tasks were deplorable. These are some of the large facts that stand out darkly and prominently in pagan education.

The Hebrew ideal, as we saw, was high, obedience to the behests of Jehovah. Their limitations, we have already discussed—principally, narrowness in their interpretation of the "Law."

Christianity in teaching the dominance of the spiritual and the intellectual over the physical has struck at the roots of the evil in Pagan training; in proclaiming the dominance of the spirit of the law rather than the letter merely, it has struck at the roots of the failure in Jewish education. It has freed woman from a life little above animal existence, it has given to all children born into this world the right to live, it has surrounded the life of the child with joy and has lightened his labour of

acquiring his social inheritance by utilizing the God-given instincts. The Christian ideal is perfect, being moulded and modeled on the perfection of the Master; the limitations are those imposed by the working out of any ideal in these our limitations of time and space.

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## THE MOTIVATION OF SCHOOL WORK \*

"I don't see any use in studying this old stuff! What's it good for, anyhow?"

Every teacher hears this rebellious challenge now and then. It seldom comes from the beribboned, prim little lassies whose names stand high on the Good Conduct Roll; instead, it breaks forth from the impatient soul of some shock-headed urchin, hunched sullenly over his grammar or his musical catechism. And woe to the teacher who acts as if his question personally aggrieved her as an act of *les majeste!* Woe to her if she makes damaging comparisons between the sturdy rebel and the smugly studious little girls that follow her sheep-like over any educational stile she chooses. Let her, instead, admit frankly that the boy's mental attitude, however inconsistent to her, is far more valuable and promising than the unthinking docility of the aforesaid girls. Children ought to ask why.

The fact is, that normal *human beings hate futility and blind effort.*

Some grown-ups have lived in a cage of routine of social convention so long that they never pause to question why they do anything. Habit grows on them till they are, perhaps, ninety-nine per cent machinery. But children are not like that, thank goodness. They want a good and immediate reason for everything they do and study. If a thing is good fun, that is reason enough for them; if it is not entertaining, it needs to strike them as exceedingly useful for practical purposes. In other words, anyone who teaches a child should make a definite appeal either to his play instinct or his work instinct.

Are there some teachers who accept the curriculum as passively as a grinder accepts whatever grist is offered; who teach mechanically day after day with no more definite aim than to go through certain motions

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and receive a certain salary; who are indignantly helpless when some pupil throws a pebble into the school machinery by asking *Why?* Are there some parents who treat their children in the same way? Are there some children who leave the public schools with minds blinded and benumbed, because they have so long simply done as they were told, studying material which has for them no *present* meaning and usefulness, and which they have no motives for studying except the most artificial *school* motives?

To all these questions the frank observer answers, Yes. There is in some schoolrooms a decided lack of proper motivation of the work. Let a teacher ask her pupils why they are going to school, why they are studying any given subject, what they think of the value of that subject. She may discover that many of them have no motives but artificial, thought-killing ones. Many children will say that everybody goes to school; that the truant officer would get them if they didn't. They are studying to avoid punishment, to please the teacher or their parents, to win headmarks, prizes, praise or reward of some kind, and to get ahead of some rival. Other pupils will give thoughtful and suggestive answers that will benefit the teachers.

Perhaps someone will declare that the motives I have named are deeply rooted in human nature, and that the school has to rely on them. True enough; but why rely on them only? Are they the best ethically? Fear of punishment, love of praise and reward, rivalry, and pure imitateness are not *intelligent* motives; of themselves they do not develop either conscience or practical judgment. It depends entirely on environment whether they lead a child to success or disaster. The teacher who appeals only to these instincts will develop the pupil's vanity and jealousy as much as his obedience and affection. On the other hand, she fails to develop his judgment, his ambition to do and learn things for their

intrinsic value, his power to test and use theoretical knowledge.

This very searching question the public is now asking of the teacher: "Are you training our children so that they will go on learning *independently* after they leave the schoolroom?" It is a stupendous error to believe that *any* motive which will make children study is a good motive. If that motive stupifies their initiative or warps their moral natures, it is not a good motive, no matter how much faithful conning of dog-eared text-books it secures. A stimulus which will work only in the schoolroom may be almost as dangerous to the normal development of the mind as some drug habit would be. The reasons why children do anything are fully as important as what they do,—often much more so. The teacher who relies on her personal charm to win good work from her students may secure excellent *temporary* results, but she falls short of motivating the work properly, so as to develop independent minds and characters, world-shapers. The boy who digs at his grammar this year merely because Miss Brown praises him and flatters him charmingly, may balk suddenly next year if Miss Jones happens to attract him less. Miss Brown should use her tactfulness to help him find practical value and interest in the grammar itself.

The teachers or parents who offer some prize or reward for learning a given thing, may, despite the best intentions, be crushing out healthier and finer motives than the one they are appealing to. If rivalry is urged too far, very ugly results may be expected. Jealousy, cheating, distrust, even hatred, may result from a strenuously contested match of any kind. Teachers should watch keenly the play of motives and appeal to the most useful and the noblest ones that are at all practicable.

One of the basic problems of the school is how to interest children in subjects of which they will have little practical need until they are grown. With very little



children the play instinct has to be utilized. Learning must be made a game, something in which they can imitate, dramatize, "pretend," and use their little, restless bodies. But from the very first children can be led to motivate their reading and writing lessons. If the mother or the teacher reads a charming story now and then, and suggests that as soon as Margaret can read, she shall have a certain book or magazine all for her own, Margaret learns to regard reading as the key to a treasure-house. And what fun it is to get letters, \* \* \* real ones, not the kind that just have to be written at school and don't go anywhere to a really-truly person. The more eager children to read and write, the more quickly they will gain the power to use books. It is marvelous to see the skill of good primary teachers in devising educative games and in motivating reading lessons.

Arithmetic also lends itself easily to motivation. The alert teacher can link it to the buying and selling done by the pupil's own parents, to the occupations of the various families represented, and to all sorts of occupational games. The children can be farmers, grocers, bookkeepers, dressmakers and carpenters, until they realize dozens of uses for arithmetic. Just because of its obvious usefulness and its logical satisfactoriness, arithmetic is popular with boys. They seldom need to ask what it is good for.

History and civics should become a training ground for citizenship. Intelligent patriotism should be the chief aim of teaching these subjects, and they should be linked constantly to the events of current history, on the one hand, and to local government on the other. Dramatizing historical events and organizing the school into various departments of government are good devices to make history and civics real to children. They understand and remember what they have acted out. It has reality for them.

Many a child overburdened with "map questions" and

tongue-twisting names has wondered what geography is good for. But if the teacher uses sand piles, clay modeling, and little exploring trips to give the earliest notions of topography, and then has the children make maps of the school grounds, their own homes and the nearest farms or towns, they will learn to read the maps of states and continents. Many children cannot *translate* a map at all, and therefore have not the faintest conception of its usefulness. They need to make dozens of simple, crude little maps of their own in various kinds of material for purposes invented by teacher and class. The laborious copying of minute maps from the geography is fortunately a much rarer school exercise than it used to be. Highly complex and minute maps are bad for both eyes and brain, and leave no definite ideas of their use and meaning.

Commercial geography can be made real by having the pupils find out where the staples used by the family are grown or manufactured, and think out reasons why these places were favorable. Some of the leading industries in the vicinity can be studied at close range.

There is no need of discussing motivation in detail; any experienced teacher can invent plenty of methods and devices to solve her individual problems, once she has recognized the constant demands of the child to know *why* a certain thing should be learned. Nothing is more stultifying than to study that for which one sees no use. In every possible way children need to see the practical bearings of their lessons. Teachers and parents should cooperate in providing and even inventing opportunities for children to *use* what they study. The grown-up who repulses a child's offer to help by saying, "Run along and play, you make more trouble than you're worth!" is doing incalculable harm. The old educational fallacy held that one should spend certain years simply learning things in *theory*, and then should leave the book-world forever and devote his life to *practice*. Learn by doing,

and make books and muscles cooperate all through life—this is the present educational doctrine.

It would, of course, be useless to lecture to one's pupils about the value of certain kinds of training. They must be led by questions, anecdotes, and suggestive comments to discover these values. The very assumption that everything is to be studied for its usefulness and not merely because some grown-up says it must be, tends to develop self-respect, independence, thinking power. Instead of being snubbed when they ask, "What's the good of this?" children should be trained to find out what everything is good for. With the less obviously useful subjects, the teacher should present their value before the pupils have time to develop pugnacious obstinacy and distrust. For instance, if all the teachers from the primary grades up should try definitely to make children love their mother tongue as such, how much easier it would be to teach grammar, rhetoric, and composition. Such a story as Daudet's little masterpiece, "The Last Class," illustrates beautifully the tremendous influence that can be exerted through an intelligent love of the native tongue.

One of the chief advantages of motivating school work is this: motivation leads children to correlate all that they learn. In looking for the uses of any one kind of knowledge, they not only link the facts of that subject, but they connect these with the community life, and they weave together what they learn from the whole curriculum. A motivated lesson inspires definite effort and independent judgment. Why make children swallow blindly instead of really thinking?

But the most important reason for constant motivation is this: civilization itself is the cumulative result of intelligent choice through the centuries. The child who spends his formative years in a school atmosphere that fosters blind and spineless obedience, on the one hand, and sly rebelliousness on the other, does not make a good nation-

builder. But let children learn to demand reasons for what they do, uses for what they learn; let them develop conscience and judgment, and they will become full-grown human beings.

Strength of character, nobility, success in the highest sense, are to be won or lost in the daily work of the schools. The boy Lincoln resolves upon absolute mastery of grammar and geometry; the man Lincoln wins imperishable glory by living out his resolve to tell the *whole* truth and to do his *whole* duty. The motives that are now turning the wheels of daily routine in thousands of schools today, will tomorrow give both force and direction to the machinery of the nation.

*Ethical intelligence* is the supreme need of the individual and of society—the trinity of judgment, heart, and will, blended into one, through long training of motive. Realizing this, what teacher would be content to threaten, flatter and bribe children into doing their tasks, when she might teach them to work from the noblest ambitions? Why not help them to find both a practical application and a healthful motive for all they do?

ELIZABETH HODGSON.

## RELIEF FOR STARVING BELGIUM

It is the duty and the privilege of **THE CATHOLIC EDUCATIONAL REVIEW** to lend its pages to the great work of arousing our people to the importance of taking immediate action towards the relief of the millions of non-combatants who are facing famine in Belgium. To this end, we publish here:

AN OPEN LETTER TO AMERICAN CITIZENS FROM FATHER  
BERNARD VAUGHAN

*Dear Friends:*

It would never occur to me to make bold to write you an open letter were I not invited and urged to do so by the Commission for Relief in Belgium, made up of names which command not only my respect, but also my services.

As you are well aware, the Commission for Relief in Belgium is formally recognized by the various governments as the voluntary institution set up for the transmission of foodstuffs into that famine-stricken country. Indeed, it is the only channel through which food can be introduced and distributed to the seven millions of people dependent upon it for their existence.

If I had the eloquence of men and of angels, it would be altogether impossible for me to find language in which to tell you of the splendid work that is being done in London by this noble band of American business men for the relief of a starving nation. These gentlemen have created the biggest food supply business the world has yet seen. It is scarcely an exaggeration to say that no commercial undertaking of the same magnitude has ever been organized and set in working order in so short a time.

Bear with me for a moment while I remind you that thirty-eight steamers are carrying on the high seas 128-000 tons of relief supplies valued at over eight million dollars. Think of it, this is being done by American citizens, for the moment resident in London, supported by their fellow countrymen in the United States, who are responding to the Commission's appeal with a lavish generosity worthy of the best traditions of your glorious republic.

One of the proudest victories achieved during the present life-and-death struggle has been won by a mere handful of American citizens invited by Dr. Page to provide the means of living to a whole nation. Nor can I withhold the name of Mr. H. C. Hoover, who has been appointed by your energetic and enterprising Ambassador as chairman of this people-saving committee. On it I read, among other names, those of Colonel Hunsiker, Captain Lucey, John B. White, Edgar Richard, Millard Shaler, Lindon W. Bates, Robert McCarter. I wish space allowed me to give prominence to every name on this commission. I should like to write them up in letters of gold on all the Senate Houses throughout the States. The members of this committee have enlisted the services of the British and Belgian Governments, of the Spanish and Italian peoples, and are carrying out their ingeniously organized business with the sanction and, I may add, the help of the German Government itself. The committee has the assistance of the Comité National de Secours, with its network of distributing centers throughout Belgium. Experts calculate that to avert the extinction of Belgians through starvation 60,000 tons of wheat, 15,000 tons of corn, with 5,000 tons of peas or beans, together with other foodstuffs, must be passed into the country monthly. If this supply is kept up every starving citizen may feel sure of getting each day about one-half a soldier's ration—ten ounces. If this supply is to be maintained, there must flow into the Relief Fund more than a million dollars a week, practically five million dollars a month.

Whose proud privilege is it to supply this sum during the present winter? Belgium can do little or nothing. France and England are already overweighted: together with the Dutch they have more than one million refugees on their hands. Clearly enough, if the brave Belgians are not to be starved out of existence, they must be fed by the Americans. God Almighty, it would seem, has charged you with this mission, deputed you to this work. Never was there a more deserving or a more urgent one. So pressing and so wide is the need that no other people on God's earth but yourselves can cope with it. But you are accustomed to handle great propositions, the overwhelming character of which, while it may dismay others,

on the contrary serves to inspire you. With a hundred million of free and generous citizens to appeal to, I feel confident that this American scheme for the relief of famishing Belgium will be carried forward, as it were, on a tidal wave across the Atlantic to the voice crying for help from you, to whom never was an appeal made in vain. Above the din of battle and beyond the cry of his people I hear the voice of Albert the Great, King of the Belgians. Borne upon the waves of the Atlantic, I hear this royal message to you: "To me it is a great comfort in this hour of sorrow and misfortune to feel that a great-hearted and disinterested people is directing their efforts for the relief of the distress that has fallen upon the unoffending civilian population of my country. Despite all that can be done the suffering of the coming winter will be terrible, but the burden of it will be greatly lightened if my people can be spared the pangs of hunger with the ravages of disease almost inevitable to it." His Majesty closes this winged message with these pathetic words: "The whole-hearted friendship of America shown to my people at this time will always be a precious memory."

Dear friends, let me conclude this open letter to you with the expression of this thought which has been uppermost in my mind while writing it. I have felt all the time that so tremendous are the claims of Belgium upon the whole world for the magnificent example it has set us of loyalty, patriotism and honor that really it matters little who wrote this letter to you. I am but a gramophone unwinding one of the noblest records that ever touched an audience to tears—it is record-telling the noble story of the work being done here in London for relief in Belgium by Mr. Herbert Hoover and this commission, made up under the presidency of your American Ambassador, of representative American citizens at present resident in London. I have the honor to be

Your faithful servant,

BERNARD VAUGHAN.

P. S.—This moment, after writing this letter, the news reaches me that Mr. John Wanamaker, of Philadelphia, has chartered the steamship "Thelma," with the object of enlisting the services of his friends in purchasing food-stuffs and sent it for the relief of Belgium. May God

bless him and all other American citizens engaged in their divine mercy-work.

The Commission for Relief in Belgium comprises the American Commission for Relief in Belgium, the Spanish Commission for Relief in Belgium, the Italian Commission for Relief in Belgium and the Comité National de Secours et d'Alimentation. The executive office in New York is at 71 Broadway. The officers in charge are Lindon W. Bates, vice-chairman, and Robert D. McCarter, honorary secretary.

The American committee sent out the following announcement on January 11:

The Commission for Relief in Belgium, officially designated as the sole agency through which food and supplies may be brought into Belgium, is undertaking the task of feeding from six to seven million people over a period of several months. Of these six million people, 1,400,000 are destitute and are being fed from public canteens.

The response of America to the appeal of stricken Belgium has been gratifying, but the fact remains that there is still an urgent need for further and continued contributions if America is to save Belgium from starvation. The commission has a commissary undertaking which requires the dispatching of a shipload of food every other day. It is transporting, free of cost, the foodstuffs collected for relief by various organizations and individuals throughout America.

Many leading American citizens both here and abroad—official and unofficial—are volunteering their services in this big undertaking. A large number of States are sending special shiploads of foodstuffs; national organizations, representing six million women in America, are giving their active support; the Postoffice Department, express companies and the railroads are doing their part.

Postmaster General Burleson has permitted the posting in the 65,000 postoffices throughout the United States of a placard giving detailed instructions for sending food packages and clothing, and for obtaining a refund of the



parcel-post expense. Similar directions have been posted in the 35,000 express offices, represented by the Adams Express Co., the American Express Co., the Wells-Fargo Express Co., the Southern Express Co., the Great Northern Express Co., and the Northern Express Co. On both the express and parcel-post placards will be found a list of the collecting agents in the various States.

## FOREIGN MISSIONS

The first priest from the new American Seminary for Foreign Missions was ordained Tuesday, November 10. The ceremony took place at the cathedral in New York and Cardinal Farley officiated.

The newly ordained, who holds the enviable distinction of being the first of what all Catholics hope will be a long and memorable list of American apostles from Maryknoll, is the Rev. Daniel Leo McShane.

Father McShane is a native of Columbus, Indiana, and received his classical training at St. Joseph's College, Bensselaer, in that state. He entered St. Mary's Seminary in Baltimore five years ago as a subject of the Bishop of Rockford, Illinois, and three years later, when the American Foreign Mission Seminary was opened, offered himself, with Bishop Muldoon's generous endorsement, as one of its pioneer students.

Father McShane's ordination is a significant event and marks a new development of Catholic life in the United States. The Church has long been struggling to execute the Last Will of her Divine Founder by carrying the Gospel to the Gentiles; and her success, in view of poor material equipment and lack of wide-spread interest, has been considerable. Until now, however, nearly all of her missionaries have been recruited from Europe, especially from France and Belgium, and in recent years from Germany, Holland and the British Isles.

Catholics of the United States have had practically no representation in the Foreign Mission field, at least among the heathen peoples, and the new American Seminary was established by the hierarchy to meet this need. It did not come a day too soon, and the pity is that it did not come some years earlier, for today we witness the spectacle of hundreds of French missionaries summoned back to their native country for war service, never

perhaps to return, while the sources of supply all over Europe are at least temporarily cut off, with colleges and seminaries turned into barracks or hospitals.

The ordination of this first young American Apostle was to have been very quietly effected, but New York Catholics are keenly alive to the Foreign Mission idea, and the ceremony, which had been planned for the Cardinal's residence-chapel, was carried out in the great Cathedral. The entire student body of the Cathedral College attended, with a large body of the faithful, and among those present in the sanctuary was the well-known Mill Hill missionary—Rt. Rev. Bishop Biermans, of Uganda, British East Africa, and the Very Rev. John J. Dunn.

A deputation of students was sent from the Venard Apostolic School in Scranton, the first of several preparatory schools organized to supply students to Maryknoll.

Father McShane will not be sent at once to the Mission field, but will continue his studies, and until a mission field is assigned to the new Society, he will assist at one of its two schools.

A second student at Maryknoll, James E. Walsh (A. B., Mount St. Mary's, Emmitsburg), of Cumberland, Md., will shortly receive sub-deaconship, and it is practically certain that within three years at least seven young Apostles will be ready to leave their alma mater at Maryknoll to begin America's Apostolate to the heathen.

This is not a large number, but it must be remembered that a priest is not made in a day. Maryknoll opened its doors only two short years ago, and has already proved what some good Catholics were loath to believe—that our American youth are capable of making for Christ and for the spread of His Gospel as great a sacrifice as their brethren in Europe.

THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA.  
Maryknoll, Ossining, N. Y.

## DISCUSSION

### NATURE STUDY\*

Nothing gave me more pleasure and genuine satisfaction in my travels of the past summer than the glimpses I got of children's gardens everywhere. The world is surely moving in the right direction. They were everywhere, roof gardens, window gardens, back-yard and front-yard gardens, school gardens, garden cities, and everywhere there were children in them, standing and looking, bending over and pointing out things to companions, gathering vegetables and flowers. Among many others, I visited the garden of one little girl in Cleveland; it occupied part of a vacant lot next door to her home and was fifty feet square. Early in August it was a mass of bloom, asters and sweet peas, lilies and roses, with wonderfully well-grown tomatoes, lettuce and other vegetables at the rear. This was the third year she had had this garden and every plant in it seemed perfect. The first year she had sold about \$20 worth of flowers, plants and vegetables from her garden, the second, \$60 worth, and so far this year she had actually sold \$125 worth and hoped to bring the amount up to \$200 mark before the winter; her garden looked as if she would. Think of it! This is already at the rate of \$1,975 per acre, and if she succeeds in her ambition, the yield will be at the rate of \$3,160 per acre—and by a slim, little slip of a girl, fifteen years old. Mabel Musser's garden record for 1913 was \$250.83 actually sold from a garden fifty-two feet square. This is equal, as she figures it, to eleven cents per square foot, or \$4,791.60 per acre—possibly a world record by a child. But in all the garden the finest and best crop is the knowledge, and interests, the ideals and ideas in the life of the girl herself. She

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\* The following excerpts are taken from an address delivered by Clinton F. Hodge before the Wisconsin Teachers' Association.

was glowing and sparkling with love of her garden. She has developed strength of body and of mind, power to concentrate and patience to persist until the results are in hand, resource and ability to plan wisely and to work out the problems in her own way. She has made a good start on the road to knowing how to produce her own living by fundamental and wholesome industry. No matter where her lot is cast, she will be better able to surround her home with the wholesome comforts and beauties of the garden; and what a teacher she may be in a few years.

All this progress has meant change in subject matter, growth in ideas and advance in methods on the part of teachers. A whole new field, the whole out-of-doors, has been thrust upon them to teach. It is one thing to teach the easy little lessons in the easy little printed books and quite another matter to study and learn together with the children and to try to teach the big book of nature. Far too little thought has been given to this phase of our problem—teachers are expected to teach children to garden who have themselves never so much as thought of planting a seed of any kind; to lead their pupils in bird study who have never learned to tell a crow from a crocus or a hawk from a handsaw; to teach the trees who have never been taught rightly a single common oak or maple; and to teach insects who have never dared to look a single bug in the face. All this infinite wealth of nature dumped on them to teach, on the one side; on the other, courses and equipment, gardens and other facilities and opportunities for study at first hand in the normal schools of ten years ago, in which most of the teachers in harness today received their preparation, utterly inadequate or even absolutely nil. The public is making these demands on the teachers, and nothing can be plainer than the simple, commonsense proposition that the public must supply adequate instruction and equipment for their preparation to teach.

Two propositions thus become clear at the outset. We must adequately reorganize and equip our normal schools with laboratory, greenhouse and garden facilities, properly to fit teachers of the present and future, and, even of more moment just at present, we must offer every possible help and encouragement to the teachers already out in the work. This may be done through educational journals, State nature-study and biology leaflets, and really helpful, practical and inspiring lectures in institutes and the summer schools. Wisconsin has already set the pace in its Arbor and Bird Day Annual, a model of both inspiration and instruction; a happy union of art and science. Be liberal, the subject is well worth all we can possibly afford to spend on it, even in money, much more in life. To require bricks without straw was an outworn policy five or six thousand years ago.

Teachers cannot be prepared to teach nature-study by unkindly criticism. The first thing one is likely to hear when instruction in some new field is discussed is: "The teachers don't know anything about it." And this is too often said as if they ought to know. Fortunately, nature is too infinitely vast and manifold for anyone to know it all, and the more one really knows the humbler he becomes and the more careful of the feelings of others, because he realizes how little of the whole he ever can know and how dependent on others he must always be for what they may have been able to have learned. Hence the best preparation to teach is the humble spirit, eager to learn, but free and glad to tell another "I do not know." And why not give the pupil the pleasure of finding out and telling? Nature-study reduces to instant absurdity the silly, shallow notion that the teacher ought to know everything. The sum of the knowledge of nature of all mankind, all learning, all science for thousands of years, is only a minute fraction of what remains to be discovered. If everybody knew everything, what a pretty pickle we would all be in! Nobody would have anything

to tell anybody else and human society would be on a level with a bank of jolly little clams in the mud.

A friend returning from abroad told me that a well-to-do Frenchman in Paris had asked him: "Well, now, is America in New York, or is New York in America?" I was perfectly delighted to hear it. How well I remember the endless, dull, deadening grind of geography in the district school—the wearisome map-making, the everlasting parrot-like telling over and over of boundaries, cities, rivers, mountains, industries and productions. That was some years ago, of course, but I have been told that it is a hundred times worse and more of it now. Oh, man is the only animal on the face of the earth that compels its offspring to learn for the pure torment of learning. From all this dull black misery of useless memory cramming just one bright star, to me a star of hope and inspiration, shines in my soul even to this day. One teacher, her name was Miss Hunt, the only teacher I ever had whom I really loved and would run my little legs off to do, fetch or find anything for Miss Hunt, told us that *she did not know the source of the Nile!* that a great many had tried to find it, but could not, that she did so wish somebody would discover it. This was the only thrill I got from all the years of geography. It kindled my infant soul and I vowed then and there, "when I got big," I would discover the rising place of the river Nile.

In nature all about us, however, we have thousands of things of more vital interest to us than the discovery of the source of the Nile. Why not tell our children that we wish they would find them out and give us all they are able to discover? This attitude and spirit would mean the very breath of life to our whole system of public education. Why is it that Louis Agassiz is the intellectual grandfather of every biologist in America? Because he told his students what he did not know and asked them to find out and tell him. And then:

"His magic was not far to seek, he was so human."

If there is just one element in the preparation of teachers for this work that I could have each one possess for the asking, it would not be that they wear themselves to the bone trying to learn everything in creation, but that they become "as little children," saturated with the spirit of little children and come to heartily enjoy studying and learning together with their pupils. Of such, verily, is the kingdom of heaven of nature-study. From what a burden of cram and sham, pretence and bluff would this not set us free, if every teacher in the land could be glad to say: "I do not know. Does anyone in the class know just the best way to plant a grape-vine? Who will volunteer to find out all about it and tell us?" Comfortable and vital honesty between teacher and pupil will be the instant result; they will be truly and sincerely working out their problems together, and not until this blessed condition is secured can we hope to have the best teaching of science.

The definition of "Science" as classified and arranged knowledge, cut and dried hay of the mind, baled and mowed away in books—may have some meaning to the adult who works with it; but it is utterly dead to the child. Lessing's definition of Science as "The eternal struggle of the human mind after truth" is the only one a child can understand. The quest, the hunting, the "struggle" is the thing. We rack our poor brains to invent puzzles, artificial and trifling, while here all about us are the "Riddles of the universe"—all tingling with vital significance. To solve them is what we are here on this earth for—lessons sent us to learn in three-score years and ten. Lessing saw the point clearly when he defined science, and he says, as you know: "If God were to hold before me the truth itself in His right hand and the struggle to find it out in His left, and ask me to choose, I would humbly bow before the left hand and say, O Lord, for Thee alone is truth, give me rather the struggle." Every child, and everyone else who is not a book-word eating, mental parasite, would do the same.



This, then, is the first great essential in the preparation of a teacher—the ability, the knack, the spirit of *working out problems with the pupil*. Compare in effect on the class such assignments as the following: “Tomorrow you will commit to memory and recite pages 21, 22 and 23” and: “Come on, let us all study this and see who can find out the most about it and each may have the chance to tell what he has learned in the class tomorrow.”

Knowledge with this spirit and attitude is wisdom—above fine gold, rubies and diamonds—which draws all men to itself. Knowledge without this spirit and attitude is sure to be disagreeable, uncomfortable, of the kind that “puffeth up,” which repels and tends to separate pupil and teacher.

Huxley never wrote a truer word; indeed, no truer word has ever been spoken in education than this: “Knowledge gained at second hand from books or hearsay is infinitely inferior in quality to knowledge gained at first hand by direct observation and experiment with nature.” We have always, everybody always and everywhere has a proverbial distrust of “book larnin,” but until recent years how much of any other kind of “learning” have we had in our public schools? Even yet the toils of the books threaten to crush and strangle the life out of our education, like the serpents of the Laocoon group. With the apple trees in full bloom all around them, a teacher asked her class to write a description of an apple tree. The class gathered about at the close of the lesson and asked her for references to books on the apple tree. She told them to refer to the apple trees. The results, however, showed that they all went to the library and copied their descriptions out of books.

Dr. Jean Dawson, of the Cleveland Normal School, has just made a remarkable series of tests for knowledge of the most common outdoor things, remarkable, I mean, in showing present conditions. About seven specimens—

staple grains, beans and common vegetables, common household plants and branches of common trees—were numbered and passed around the class entering the normal school, graduates of the high schools and even of colleges. The specimens were large and typical and the pupils handled them at will and were not hurried in their work. A few typical cases follow:

- 2% did not know shelled white beans.
- 20% did not know bean plant.
- 4% did not know clover, of any kind.
- 10% did not know a dandelion plant.
- 67% did not know a radish plant.
- 91% did not know a parsnip plant, with little parsnip.
- 44% did not know a potato plant, with little potatoes.
- 22% did not know a tomato plant, with blossoms and green tomatoes.
- 52% did not know a lettuce plant, with roots, leaves and head.
- 51% did not know a squash vine.
- 60% did not know a cucumber vine, with leaves, blossoms and little cucumbers on it.
- 79% did not know a burdock.
- 92% did not know a ragweed.
- 79% did not know wheat in head.
- 43% did not know wheat kernels in hand.

The figures might indicate that these students have a low grade of intelligence or that such material was not common in their environment. Neither is the case. An average of 85% standing is necessary for admission to the Normal School. Cleveland is known as the "Forest City" and is truly a city of homes and gardens. All the specimens were gathered within a few rods of the school building and grew, many of them, in profusion everywhere. One of the young ladies had always had a garden at her home and spent many of her summers on a farm, where all the specimens on which she was examined grew in abundance, but her average was no higher in the test than the other members of the class. Although her

average standing had been 91 in high school and she has spent one successful year in college, she did not know an elm, apple or plum tree, could not recognize a raspberry or blackberry bush, a melon or a cucumber vine, a carrot, parsnip or potato plant, although she had picked up five bushels of potatoes once on the farm. She knew oats in the head and could not recognize wheat either in the head or after it was threshed.

Dr. Dawson explains this whole condition of mind and knowledge through the lack of developing the senses by first-hand observation. Everything practically for years has been learned from books, books, books. The statement of a problem out-of-doors means nothing to such people, and this renders live teaching at this late stage extremely painful and difficult. The remedy for this senseless, thoughtless condition is clearly insistence upon lessons and first-hand work with things of nature, daily in the home and in the school from the kindergarten up. A few minutes a day and a little direction and encouragement is all that is necessary to stimulate and develop invaluable powers of observation and give a clear knowledge of all the common things about the home. While the above data were gathered in Cleveland, other cities are probably in even worse condition. We must face things as they are. Here is the finished product of our public schools. The fault lies in the system, not in the pupils. What are we to do about it? Get them all in the water of real life, working out problems with interesting and vital things and keep them alive and growing.

#### THE ESKIMO LESSON \*

During the winter months, when there is usually an abundance of snow and ice, a lesson on the Eskimo will be very timely for primary pupils. In preparation for the lesson the sand table is fitted up to represent an

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\* This paper was prepared by a school sister of Notre Dame as a part of the work in the correspondence course on primary methods.

Eskimo home. The sand is covered with cotton batting for snow, in one corner glass is placed over blue paper for the sea, and around it are icebergs cut from white cardboard. Opposite this is an igloo, moulded from the sand and covered with cotton batting. Dolls of various sizes are dressed in suits of cotton batting to represent the different members of the Eskimo family. Eskimo dogs are cut from cardboard and harnessed to the cardboard sled. Seals and a polar bear, also of cardboard, are placed on the table. The arrangement of the whole should suggest plenty of life and action. The table is then covered until needed.

At recess the teacher takes the children out of doors, where they play in the snow, rolling it into great balls and making snowmen. When they return to the classroom she asks: "How many of you like the snow?" Still filled with the pleasurable excitement of the game, all are eager to answer and tell why they like the snow. The teacher then asks: "Who would like to live in a country where there is always snow and ice and where it is always very cold?" The story of the little people that live in the far north is then told to them in its main outlines and developed by questions as much as possible.

The religious element must not be forgotten; the children are led to see that the Eskimos are God's children as well as we are, that He loves them and provides for them in their cold homes by giving them warm furs for clothing, etc. The children are then told that they may take a trip and visit the little Eskimo children, and are directed to form in line and run around the room up and down the aisles imitating the movements of a train, until they are finally drawn up around the sand table, which the teacher then uncovers, allowing them to discover for themselves the various objects mentioned in the story. The names are next placed on the blackboard and studied, after which they are used in sentences for blackboard reading.

In the music lesson which follows, a simple Eskimo song, such as "The Eskimo," from "Primary Melodies," by E. W. Newton, or its equivalent, is taught. Later in an oral language lesson the children reproduce the entire story, while the lesson furnishes no end of suggestion for paper cutting and drawing.

During the first part of the exercise the children are prepared for the story of the Eskimo by the exhilarating effect of contact with the snow in their outdoor game and the story is made real by a study of the Eskimo home on the sand table. A number of new ideas are assimilated, their imagination is exercised in the make-believe visit to Eskimo land, they are impressed by the love and care of God for all His children and, finally, the knowledge gained becomes their own in the effort to express what they have learned by oral reproduction, dramatization, paper cutting and drawing.

A SISTER OF NOTRE DAME.

## EDUCATIONAL NOTES

### BETTER TECHNIQUE IN TEACHING

It is perfectly evident that time may be economized in public education either by doing more work in the time now consumed or by doing approximately the same amount of work in less time. If the Committee on Economy of Time in Public Education from the Department of Superintendence, together with its cooperating investigators, finds it possible to recommend to the next meeting of the department so much of the content as should be retained in each of the various subjects of study in the elementary schools in the interest of equipping the output of those schools as is essential to social efficiency, a distinct advance will have been made. If they are able to add to the present content important and significant material which is now omitted, another gain will have been made. Undoubtedly, the thing most needed by the schools to render them attractive to children is a socially significant content in the course of study. Resulting from its establishment will come those economies in time which are desirable as well as pleasure and enthusiasm on the part of the children in the pursuit of their work.

In the following discussion I wish briefly to consider a third great waste which results from the failure of teachers to employ a technique in teaching which is appropriate to the subject matter under study and to the results desired in the children. The first large source of this waste arises from the fact that children are not trained in proper habits of study. They do not acquire from grade to grade and from year to year effective methods of working and pursuing the tasks which are set before them. Nor will children employ these methods, except occasionally by accident, until teachers consciously strive to have them do so.

Not much reliance may at present safely be placed

upon the example of the teacher's own logic. Not only are the vast majority of teachers not so trained that they employ the factors in logical study in the mastery, organization and presentation of the work they teach; but what is even worse, their procedure does not require thinking and mastery on the part of their children. Rather, it requires merely reciting and reproducing the work of previous class exercises, or the thought (often the very words) of the text-book. In Miss Steven's study of the questions asked by teachers she did not find thought provoking questions requiring fundamental mastery predominating. "What," "when" and "where" questions and questions answerable by "yes" and "no" greatly outnumbered the "how" and "why" questions. Brief answers, frequently suggested in the questions of the teachers, greatly outnumbered explanatory discussions, and the development of topics. A recent investigation of public school 188B in Manhattan by the Bureau of Municipal Research showed that in eighteen stenographically reported recitations, the teachers were doing the thinking and the talking rather than the class. As a result, they used 18,933 words while the pupils used but 5,675 words. In their recitations, these pupils gave 420 one-word responses, 208 one-sentence responses, 96 phrase responses and 20 extended replies. There were 622 "what," "when" and "where" questions and but 138 "how" and "why" questions.

Miss Earhart's investigation of the ability of the children to employ the factors in logical study led her to the conclusion that when children are not properly trained to study there is "great waste in studying." In her test A, to determine "what the children did in studying," nearly one-fifth of the number tested showed they did not know what to do either by doing nothing at all or by doing something not required. In the test to see if children knew what to do to find the answer to a question, a very high percentage of the children expressed their ideas so indefinitely that the meaning could not be determined.

The third large source of waste resulting from poor teaching is due to the lack of adequate motivation of the work and activities of the children. Adequate motives should underlie and permeate all of the work and activities of the school. This assumes, of course, that only such subject matter is included in the course of study as is significant and meaningful to the children because it answers questions which naturally arise in their experience, it solves problems which they naturally meet in the course of their development, it supplies needs which they have felt in the process of their normal growth. The school's work and activities are not adequately motivated for the children as long as foreign, non-significant material is so prominent the course of study as at present. When the children are occupied with significant material they are alert and aggressive for its mastery because it is rendering service to them which is just as real as winning a successful case in court is to the practicing attorney. Adequate motives render the whole problem of study and experimentation on the part of the children easy of direction. They also make it easy for large strides to be taken in the class exercises. Adequate motives render it easy to accomplish more work and thorough mastery in less time. Their absence means a dull class lacking in enthusiasm and consequent slow progress and loss of time.

Teaching is too generally characterized by requiring children to remember and repeat what some one else or the book has said. It is not real teaching but lesson hearing, which dominates. It is not real studying and fundamental thinking which occupies the children, but repeating and reciting. The teacher's questions do not require a careful organization of material and incisive thinking. They merely require a fairly good memory and an apt ability to guess what is in the teacher's mind.

—*School and Home Education*, Nov., 1914.



## THE READING OF POETRY

It is not infrequently the case, in these days, that one hears the assertion that the average man reads little or no poetry. A mere cursory investigation reveals the startling truth of the statement, while an extended study establishes an additional fact, namely, that poetry formerly read has been largely forgotten. Poetry, not only in the lives of average men but also in the lives of teachers and college students, is apparently ceasing to be a vital force. Except as something vaguely remembered from past school days it has lost its power.

Yet poetry in some form springs from a primal and persistent instinct of man, and its influence ought to be as potent today as it ever was. Its most characteristic mark is emotion, an actor that has always taken the capital rôle on the stage of human affairs. It has been said that by imagination man makes his every advance, whether it be in art or elsewhere. This statement does not represent the whole truth, for without emotion as a yokefellow imagination can make no great advance. It is through emotion that man secures all his finer experiences and by its urging he achieves all his great deeds. And while it is true that imagination arouses emotion, it is also true that an impassioned soul awakens the imagination, in which state one hears whisperings not common to the dull spirit and becomes the creator of beauteous forms and far-shining truths of which poetry is the embodiment.

The intellect of the race wins its way slowly into the unknown through the scientist or the philosopher, who in his lonely study or laboratory toils incessantly. Such is an Edison or an Aristotle. But it is through the poet that the race makes its advances into the mysterious and subtle and more significant field of the emotions. It is he that reveals to us the truth of the soul. He is "the leader in the dance of life." In the primitive dancing horde every man was a poet, moved by an impulse which

now as then is universal: "From the emotional urgency of life no one can escape." Do we not all have such moments, so charged with emotion that we seem taken out of ourselves, so filled with intensity of life that we feel unconscious—moments when new truths come with a physical flash on the eye, when perceptions of beauty illuminate the soul with sudden and ample glory, when emotions of love expand the spirit and pour it abroad—and then comes darkness, and we fall from out the mood; but yet do not altogether fail, for the memory of the truth stays with us, that beauty has illuminated all our days, those emotions of love have expanded the heart forever; it is on the memory of such moments that we live.

If poetry is worth while it ought to be a vital force in the lives of men, not of a few specially fine-tempered beings, but in the great mass of humanity. It has been so in the past. The far-reaching thought, the flashing imagery, and the primal passions of mankind have found their best and most enduring expression in poetry. The fact that real art endures is perhaps the most distinguishing thing about it. Kings depart, the great physical works of man crumble, even mountains disappear, but the songs of a people endure. Notwithstanding catastrophes of all sorts, catastrophes which destroy manuscripts, civilizations, and even peoples, the supreme thought or fancy or emotion is preserved—that insight of the race into the significance of the human soul which by common consent is reckoned the one thing priceless.

—*The English Journal*, Sept., 1914.

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#### SCHOOL LAGGARDS AND CRIME

It is a very interesting fact that the great majority of those who become criminals for some reason or other have failed to get very much benefit out of their school life. In Chicago of 500 boys between the ages of seventeen and twenty-one, who for various reasons were held in the county jail, only two per cent had gone beyond the eighth grade in school, while thirty-five per cent had

never gone beyond the fifth grade. Of 100 consecutive cases in the Boys' Court three had gone beyond the eighth grade, while twenty-one had not gone beyond the fifth grade. In the Morals Court it is found that more than seventy-five per cent of the girls had not gone beyond the fifth grade. In the Juvenile Court it is rare to find a delinquent boy who has reached the eighth grade. Very few of the children who march steadily forward in their school work ever get into serious trouble.

On the other hand, the child who is out of school on account of trouble at home, or who is unable to keep up with his class on account of defective vision or hearing, aching teeth, hunger or even lack of proper clothing, to say nothing of gross physical or mental handicaps, is almost sure to get into trouble unless his condition is recognized and adequate provision made to meet his special need.

It is generally recognized that the crime habit is very seldom a sudden and unsuspected development. By far the greater majority of all criminals are developed step by step over a period of time extending for months and years. After a definite criminal habit has been developed there is very little that can be effectively accomplished in the way of character reconstruction. Our only hope then is recognition of early tendencies and effective utilization of all the possibilities of our school system.

GERTRUDE HOWE BRITTON,  
*Member, Chicago Board of Education.*

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#### THE MOST USEFUL KNOWLEDGE

In the days when people thought less favorably of high school and college education than they do now, I was constantly asked the questions: "What is the use of history?" "What is the use of literature?" "Will a man get any richer if he knows the history of Greece and Rome?" "Will he be a better lawyer for having read poetry and philosophy?"

The answer to those questions is not that he will be any richer, but that he will find out that there is something else besides riches worth pursuing; not that he will practice his profession more successfully, but that he will have ideals outside of his profession which will make him a happier man and more valuable to his friends and to his country.

I am sometimes inclined to the opinion that the knowledge that really is most useful today is the kind which seems less immediately and obviously useful—the knowledge of what great men have done and thought in the past, and the inspiration which comes from such knowledge. Looked at from the standpoint of America as a whole, this is certainly true. There is little danger that our people will forget how to make money. There is little danger that we shall fail to practice our various trades and professions with skill. But there is considerable danger that we may forget larger ends; that in getting rich as individuals we may lose sight of the things that are necessary for the making of nations.

The most useful knowledge, then, is that which will make us the best citizens.

PRESIDENT HADLEY.

Yale University.

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#### SUPPLEMENTARY READING

Much good may be done by discussing carefully with the class the whole matter of reading, by impressing upon students the idea that in after life most of them will have but a limited time for reading, and that while the perusal of an inferior book may not necessarily be harmful, it robs them of time for better things. Parts of Ruskin's "Of King's Treasures," that first essay in *Sesame and Lilies*, are especially helpful in emphasizing this idea of the waste of time in reading inferior books:

Do you know that if you read this, you cannot read that—that what you lose today you cannot gain tomor-

row? Will you go and gossip with your house-maid or your stable-boy, when you might talk with queens and kings?

—*The English Journal*, Sept., 1914.

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#### TEACHING ENGLISH

As regards the problem of functioning in language it should be recognized that the basis of correct speech is habit. A knowledge of correct forms will not in itself alone ensure the proper use of language. Language is, in a sense, automatic, and only as correct usage becomes the customary mode of expression of an individual will the desired end be attained. So far as the child is concerned a knowledge of why a particular form is correct is of less value than the fact itself. No conning of rules or statement of relationships is adequate to secure correct expression on the part of the child. Consequently it would seem that language work in all but the higher grades should be concerned with drill on correct forms rather than with a more formal study of the relationships of the language elements. Constant association with correct language, both in written and spoken form, together with the continued repetition of correct expressions until these become habitual, will go far toward ensuring a right use of the mother tongue on the part of the child. Drill on such common expressions as "It is I," "between you and me," "he has gone," "we did it," will tend to make the use of the correct forms habitual, and hence will eliminate one great class of errors in the common every-day use of our language. Only by cultivating such habits of expression that the child will automatically use the correct forms on all occasions can we hope to secure the results we desire. Habit is the basis *par excellence* of correct language, and any scheme of instruction that fails to recognize this fact can hardly succeed.

There is one other source of influence, however, that

should be available for assisting the teacher of language in his work. Teachers of other subjects can render great assistance in the developing of correct habits of speech. There is no good reason why correct language should not be required of pupils while in arithmetic or science classes as well as while in the English class itself. This is a fact recognized in theory but all too often overlooked in practice. I recall hearing a teacher announce at the beginning of a written test: "This is a class in geography, not in English, what I want is fact, no matter how you state it." To be sure, this is an exaggerated case, but the principle involved is a matter of all too common occurrence. Unless all who have a part in the instruction of the child recognize the necessity of demanding correctness of expression in both oral and written work, and act in accordance with this recognition, the efforts of the English teacher will count for little in securing the habitually correct language so much desired.

But although habit is important as a means of securing correct language, it is not all sufficient. So far as the common every-day expressions are concerned—and of these the language of the child very largely consists—habit may suffice, but it is not adequate outside this limited field. Sooner or later the child comes in contact with situations that demand more complex expressions. He is confronted with needs which habit alone cannot supply. It is then necessary that habit be reinforced by a knowledge of the fundamental principles underlying our language. It is at such times that the value of formal grammar becomes apparent. The pupil must be able to analyze the language situation with which he is confronted and determine what principles apply. Without a knowledge of the rules of language this would be impossible. Consequently, somewhere in the course of his training the pupil must be given a knowledge of the formal relationships of the language parts and of the rules governing them. Only as habit is thus reenforced by formal

instruction in the logic and mechanism of our language will the individual be prepared to deal intelligently with new language situations as they arise. Only by virtue of this can he be expected to use correct language under other than the most customary circumstances.

No less important than the problem of functioning is the problem of motivation in language study. It is highly desirable that the child shall be surrounded by influences that tend to fix in him correct habits of expression. It is equally desirable that he shall later have instruction in the laws of the language and the principles underlying it. But even under these circumstances, it will not be possible to secure the desired result unless some means is found for making the child himself an active agent in the process. Unless the child can be led to realize the "worth-whileness" of correct language, unless he comes to feel that it is a necessary part of his make-up, he will hardly give to its study the effort essential to its mastery. The finding of some central interest which may be made to motivate the language work, to the end that the pupil shall give his best effort to the study, is a task of no small magnitude. So far as composition work is concerned we no longer act on the assumption that the only thing necessary is to assign the pupil a topic on which to write. We realize that unless the subject assigned be something concerning which the pupil has knowledge, something which possesses a vital interest for him, it will poorly serve the purpose intended. The first essential of correct expression is to have something to express—some knowledge clamoring for utterance. Without this, expression is a matter of empty form and utterly without meaning. Consequently something must be found in which the pupil is vitally interested, and this be used to motivate his language work. The activities of the playground, the little social groups with which the pupil is connected, the world activities which interest him, may well be made the theme for oral and written expres-

sion—and all the more so because they have some meaning for the pupil. The experiences of the pupil must be drawn on to furnish material for expression, and arrangements be made for giving him new experiences to serve a similar purpose. Short excursions to points of local interest, visits to workshops, factories, voting precincts, and other places of industrial, commercial or civic activity, may well be utilized to give pupils something to talk or to write about—something they will want to express. The resourceful teacher will find on every hand matter that may be utilized, and which will be all the more valuable because it comes within the pupil's own world.

—*The American Schoolmaster*, Nov., 1914.



## QUESTION BOX

The readers of the **REVIEW** are cordially invited to send in questions concerning any phase of school work. Brief answers will be given to all such questions in these pages. The following are a few questions which have recently reached us:

1. When should a beginning be made in the teaching of oral spelling? Should a formal spelling book be used?

I would not teach oral spelling much before the end of the first year, if at all, and I believe that written spelling is better taught throughout the grades by the daily dictations where the words occur in context, thus revealing their meaning to the children.

2. Do you think it advisable to form a separate division in the first grade for pupils that have done sub-primary work the year before?

No; I would not emphasize the line of demarcation between these and the other children. They, if well taught, may prove very valuable as leaders and imitative models for the other children. Naturally they will fall into a group by themselves which may have to be dealt with separately at first, but the less the line of separateness is obvious to the other children the better it will be. Some of the stronger among the other pupils should as soon as possible be included in the group with them and the weaker among them might profitably be transferred to other groups. (See *Manual of Primary Methods*, pp. 255-259.) Rigid grouping that is maintained throughout the year is always bad. The teacher can avoid this in calling up the children by using a margin freely in which she includes a small number of the group that really belongs together.

3. We have frequently heard teachers condemn lessons in which a child's baby brother or sister is spoken of in connection with seed babies or animal babies, on the

ground that it savored of materialism by eliminating the spiritual in the human infant. It puzzled us somewhat to find that you employ this method in the Milkweed lesson. Will you kindly give us your reasons for the implied approval of this procedure?

It is quite true that harm may be done by leveling down human life to the level of that of animals or plants, but this should not prevent us from employing the legitimate analogies which nature furnishes us as a means of understanding the orders of life beneath our own. Our Saviour constantly resorted to this procedure. "Behold the lilies of the field, how they toil not and neither do they spin," etc. And there are few who would accuse St. Francis of Assisi of a materialistic tendency because he spoke to the fishes and the birds as his little brothers. It depends altogether upon the way such analogies are used and the purpose in the mind of the teacher. Our Saviour does not hesitate to compare His own love to that of the mother hen, "How often would I have gathered you under my wings, even as a hen gathers her chickens, and you would not." The sacrificial mother-love which the Creator put in the heart of the hen is not unworthy of the dignity which Christ bestowed upon it when using it as a means to point to that higher love.

Mary Smith, in her *Eskimo Stories*, furnishes an excellent example of the way in which such stories may be used to lower and debase human life. On page 124, after having explained how difficult it is for the Eskimo to obtain water, the text goes on:

"Do you think that Nipsu or Agoonack, or their mother, or anyone would use this water to wash in when it costs so much time and labor? No! No! That would seem a sin to them. They do not know how good it is to be clean, but they know how hard it is to get water. Once Agoonack and Nipsu saw their mamma wash baby's face. She washed it with her tongue, just as the mamma cats wash the kittens' faces. The baby's face grew

almost white. It was a strange sight and the children asked their mamma many questions. She told them that each of them had been washed in the same way. But this was a long time ago."

There is absolutely no excuse for putting such material as this into children's hands, or into anybody's hands, for that matter. It is nauseating to the last degree because it is brutalizing. It is lowering us to the brute level instead of lifting the brute up towards our level.

Now, while all this is palpably evident, it would nevertheless be extremely unreasonable to object to all Eskimo stories for young children on the ground that they represent a lower plane of civilization than that on which our children dwell. It may be seen on another page how the same teacher who asked the question we are here dealing with, developed an Eskimo story in a manner that could not fail to produce an excellent effect upon the children. In like manner, the milkweed lesson may be developed in a way that would prove harmful, but the chances are that a right-minded teacher would not fail to show in the milkweed babies' cradle, in the flossy swaddling clothes, and in a number of other items, the loving care and the bounty of the Heavenly Father.

THOMAS EDWARD SHIELDS

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

On Thursday evening, January 14, Dr. Kuno Meyer, Professor of Celtic Philology and Literature in the Universities of Berlin and Liverpool, delivered a lecture on "Ancient Irish Poetry" at the Catholic University of America. Dr. Meyer, whose reputation for scholarship in this department is world-wide, interspersed his discourse with readings from the ancient Irish poets. The translations were for the most part renditions from the original by the lecturer himself. The Right Reverend Rector introduced the speaker and spoke in most flattering terms of Dr. Meyer's labors for the spread of the Celtic movement in Ireland.

### DEPARTMENT OF SUPERINTENDENCE

The Department of Superintendence of the National Educational Association will hold its next meeting at Cincinnati, Ohio, February 22-27. The preliminary program announces simultaneous meetings of the National Council of Education, The Commission on the Reorganization of Secondary Education, The National Society for the Study of Education, The Society of College Teachers of Education, The National Committee on Agricultural Education, The Educational Press Association of America, The Association of State Superintendents, The International Kindergarten Union, The National Association of State Supervisors and Inspectors of Rural Schools, and The National Association of Teachers' Agencies.

The following excerpts from the preliminary program will give some idea of the business projected for the meeting. At the second session the following topics will be treated: The Protection of Professional Interests; School Books—Educationally, Commercially, Politically; The Training of Teachers, (a) The Normal School, (b) The Training of Rural Teachers, (c) The Training of Teachers in Service, (d) The Training of Superintendents; Vocational Education, (a) A State School System for Industrial and Social Efficiency. This topic will be also discussed in the third session, the program of which follows:

Vocational Education, (b) The Evolution of the Training of the Worker in Industry, (c) The Study of Occupations as a Part of the Program of Vocational Education, (d) Continuation School Work, (e) Vocational Training for Women, (f) The Educational Field for the All-Day Trade Schools, (g) The Field for the Corporation School and Its Relation to the Public Schools, (h) National Aid for Vocational Education.

In the fifth session the topic, School Curricula and Organization, will be discussed as follows: (a) Principles Underlying the Determination of a Course of Study; (b) Should Essentials of a Course of Study Vary to Satisfy Social Demands in Different School Districts? Within the Same District? (c) The Demands of Rural School Districts; (d) The Six-and-Six Plan; (e) The Pros and Cons of the Gary System; (f) Results of Plans to Measure Efficiency in Teaching. At this session will be received the report of the Committee on Economy of Time in Education in reference to Minimum Essentials of a Course of Study—the objectives and guiding principles of this report.

The sixth session will consist of Round Tables as follows:

I. State and County Superintendents, who will discuss (1) State School Codes, (2) Legislative Provisions for (a) Financial Support of the Public Schools, (b) The Appointment, Salary, and Tenure of Teachers, (c) The Selection of County Superintendents, (d) The Determination of the School District, (e) The Supervision of Rural Schools.

II. Superintendents of Cities over 250,000, who will discuss (1) The Essence of Success in Evening Vocational Work, (2) Illiteracy and Industrial Efficiency, (3) The Education of Adult Immigrants.

III. Superintendents of Cities between 25,000 and 250,000, who will discuss (1) Current Methods of Dealing with the Exceptional Pupil, (a) The Backward Pupil, (b) The Mentally Defective Pupil, (c) The Bright Pupil, (d) The Delinquent Pupil, (e) The Anaemic Pupil.

IV. Superintendents of Cities under 25,000, who will discuss (1) Current Practices in the Appointment of Teachers, (2) How Shall the Efficiency of Teachers Be Tested and Recorded? (3) The Promotion of Teaching on the Basis of Merit and Efficiency, (4) A Satisfactory Basis for the Promotion of Pupils.

V. General Round Table on Child Relations, at which will be discussed (1) The Administration of Compulsory Education Laws, (2) The Issuance of Work Permits and its Bearing on other School Problems, (3) Taking of the School Census.

The Committee on Economy of Time in Education will report at the seventh session on (a) Minimum Essentials of a Course of Study (Continued), (b) Language and Grammar, (c) Arithmetic, (d) History and Geography, (e) Typical Progressive Experiments.

#### NEW YORK TEACHERS' INSTITUTE

The Institute of Scientific Study of New York City has enrolled during the present scholastic year 1,200 students in all its classes. This institute, which is chartered by the University of the State of New York and duly accredited by the Catholic University, offers during the present year seven admirable courses in Philosophy, Literature and Education. The Rev. W. B. Martin, S. T. L., Director of the Institute, is giving an advanced course in English literature on "Representative Authors of the Nineteenth Century." Rev. Arthur J. Scanlan, D. D., Professor of Philosophy at St. Joseph's Seminary, Dunwoodie, N. Y., conducts two courses in Logic and General Philosophy, and Ethics, respectively.

Educational courses are offered as follows: "Principles of Education" and "History of Education," by Francis H. J. Paul, Ph. D., Principal of Wadleigh High School, New York City; "Methods of Teaching—Elementary," and "Methods of Teaching—Advanced," by John S. Roberts, Ph. D., District Superintendent of Schools, New York City. The above courses are given once a week for thirty weeks. They are registered and approved by the State and Municipal Board of Education, and count for eligibility towards all licenses in city schools. A registration fee of \$2 is charged for every student. Those desiring an examination and a certificate of credit must pay \$3 for each course. The continued growth of the Institute of Study is indeed most gratifying to all who are interested in the success of such movements, conducted under Catholic auspices, for the improvement of teachers in the service.

## COUNTY CONTROL OF EDUCATION

Except for New England, where the township plan works admirably, county control of education is recommended by the United States Bureau of Education as an important factor in the improvement of rural schools.

According to A. C. Monahan, author of a bulletin just issued, the county is the unit of supervision in at least thirty-nine States of the Union, and some form of county control of schools is now found in eighteen States. Comparing county control with district and township control, the "county unit seems to have most to commend it," says the bulletin, although the district unit is still the most common form of control for the country at large. The district unit of organization is in practice in twenty-eight States.

Mr. Monahan's investigation shows that county control has been adopted by most of the Southern States, while the district is the unit of organization in most of the States west of the Mississippi River.

In the New England States, where cities and incorporated towns are included in the township, and where the township is the unit of local taxation and local government in nearly all civil affairs, "township control has proved very satisfactory."

Where conditions are not exceptional, as in New England, Mr. Monahan finds that county control recommends itself because it is already the unit of supervision in most of the States; it gives the schools better support by giving the entire county the benefit of taxes paid by corporations such as railroads; it gives the schools better teachers with better salaries, yet the schools are run more economically; it removes the school from unwise local influences and gives opportunity for the selection of teachers from a wider range and upon their merits; it injects business into the management of the schools "with no axes to grind, no favorites to reward, a small board for all schools of the county provides the best possible schools for all the children."

## PRIZE ESSAY

Through the generosity of a resident of Berkeley, California, the National Educational Association is enabled to offer a prize

of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools."

The essays must be in the possession of the Secretary of the Association by June 1, 1915. The award will be made at the time of the meeting of the International Congress of Education, to be held under the auspices of the National Educational Association, in connection with the Panama-Pacific International Exposition, at Oakland, California, August 16-28, 1915. Further particulars may be obtained by addressing the Secretary, Durand W. Springer, Ann Arbor, Michigan.

#### ENGAGEMENTS OF LOUVAIN PROFESSORS

A number of American and European universities have offered facilities to the professors of the University of Louvain to enable them to continue their teaching until the Belgian Institution will be reopened. Notable among these invitations is that of the University of Cambridge. While the University of Louvain has not formally transferred its courses to any of these institutions, arrangements have been made by individual professors to accept some of the invitations.

Courses are now offered at Cambridge by the following: Professors Arien, Breithof, Carnoy, Dupriez, Gillet, Van Hecke, and Canon Van Hoonacker. Dr. Van Gehuchten, Professor of Neurology in the University of Louvain, who had begun work at Cambridge, died on December 9, after a short illness.

The University of Chicago has extended an invitation through the American Ambassador in London to Professor Leon Van Der Essen, of the University of Louvain, to give a course of lectures on the History of Belgium. The invitation has been accepted.

#### ANNUAL STATEMENT OF PRESERVATION SOCIETY

The Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, 1326 New York Avenue, Washington, D. C., and President of the Society for the Preservation of the Faith Among Indian Children, has issued the following statement:



The Society for the Preservation of the Faith Among Indian Children brought in the following returns during 1914:

From membership fees .....	\$15,946.66
From special appeal of the bureau.....	6,963.69
From Marquette League (chapels, etc.)....	4,106.10
From Mass intentions .....	1,073.00
From interest on legacies .....	1,500.00
<b>Total .....</b>	<b>\$29,589.45</b>

We note with alarm that the year 1914 registers still another decrease (a falling off of \$3,092.23 from the year 1913) in the receipts of the Preservation Society. No doubt there are many reasons which account for this: The pressing local needs everywhere, the extraordinary demands that have been made on the generosity of the faithful because of the calamities in various parts of the world during 1914, all of which had to be heeded. Nevertheless, the Indian missions still have the strongest claim on the Catholic people of the United States and their wants have not grown less. Through the machinations of unfriendly persons we have lost one of our schools that was supported out of Indian tribal funds. The enemies of our faith, who pretend to be the friends of the Indians, are incessantly endeavoring to deprive us of all assistance from Indian moneys and have succeeded in injuring us in several instances quite considerably. Are we to be driven from the Indian field through such machinations to which the Government representatives appear to be yielding, or shall we rally round the emblem of our faith and place our institutions beyond the need of any assistance that comes to us through Government channels? Be loyal! Be generous! Let your contributions to the Preservation Society for 1915 be at least a partial answer to the question.

#### ANNUAL CONFERENCE ON CHILD LABOR

The Eleventh Annual Conference held under the auspices of the National Child Labor Committee took place at Washington, D. C., January 5 and 6. The conference had for its general topic: "Child Labor a National Problem." Addresses and papers by some of the most distinguished public men and women were received at this conference, which was, from all indications, the most successful in the history of the Child Labor movement.

On January 5 the conference received reports from distinguished workers in the field, the State legislative program for 1914-15 by Owen R. Lovejoy, General Secretary, National Child

Labor Committee, and papers on (1) Child Labor and Illiteracy, by Mrs. Florence Kelly, Secretary, National Consumers' League; (2) Local Effects of Child Labor Legislation, by a representative of John P. Jackson, Commissioner of Labor and Industry, Pennsylvania, and by Anna Herkner, Assistant Chief, Maryland Bureau of Statistics and Information. The Federal Child Labor Bill was discussed as follows: (1) Address, by Dr. Felix Adler, Chairman, National Child Labor Committee; (2) The Constitutionality of a Federal Child Labor Law, by Hon. A. Mitchell Palmer, Representative from Pennsylvania; (3) Child Labor and the Children's Bureau, by Lillian D. Wald, of the Henry Street Settlement, New York City; (4) The Effect of Uniform Labor Standards on Interstate Competition, by Henry P. Kendell, Norwood, Mass.; (5) National Conservation of Childhood, by Hon. William S. Kenyon, Senator from Iowa.

On January 6 the subject, Child Labor Today, was discussed as follows: (1) Child Labor Conditions in the South, by David Clark, Managing Editor, Southern Textile Bulletin; (2) Child Labor and Patriotism, by Dr. A. J. McKelway, Southern Secretary, National Child Labor Committee. The next subject, Needed—A National Children's Charter, was discussed in brief addresses by Edward N. Clopper, Secretary for Northern States, National Child Labor Committee; Hon. P. P. Claxton, United States Commissioner of Education; Charles R. Prosser, Secretary, National Society for the Promotion of Industrial Education; Mrs. Martha P. Falconer, Superintendent Girls' Department, Pennsylvania House of Refuge; Louis H. Levin, Secretary, National Conference of Jewish Charities, Baltimore, Md.; Prof. W. J. Kerby, Secretary, National Conference of Catholic Charities, Washington, D. C.; Julia C. Lathrop, Chief, Children's Bureau, Washington, D. C., and Samuel McCune Lindsay, Professor Social Legislation, Columbia University.

The final subject, The Child, A Ward of the Nation, was discussed by William H. Maltbie, President Baltimore City Club; Julia C. Lathrop, Washington, D. C., and W. H. Swift, Greensboro, N. C.

#### REPORT ON RECREATION IN SPRINGFIELD, ILLINOIS

Old-time games, such as prisoners' base, leapfrog, blindman's buff, bull in the ring, hare and hound, and duck on the rock,

are no longer favorites on the school grounds of today, at least with boys in Springfield, Ill., according to an investigation just completed by Lee F. Hammer and Clarence A. Perry, of the Russell Sage Foundation. Less than one-tenth of one per cent., or about one boy in 1,000 in Springfield, mentioned any of these games. The only activities reported by over 20 per cent of the boys were baseball, motion-picture shows, reading, and kite flying.

Motion-picture shows were equally popular with the girls, according to the report. The girls also indulged in jumping the rope, roller skating, and hide and seek. Standard games like "I spy," London Bridge, fox and geese, button button, and blindman's buff are at the bottom of the list, indicating that they are played by comparatively few girls.

An inquiry into the amusements of the high-school students showed that practically all of the high-school students attend the "movies." Of the boys, 86 per cent, and of the girls, 84 per cent, attend the theater. The boys who attend average about once a week, and the girls go almost as frequently. The majority of the visits to the theater are not made, in the case of either sex, with any other member of the family. Social dancing is indulged in by 40 per cent of the boys and 48 per cent of the girls. A large number of the dances they attend are held in hotels. In 61 per cent of the boys' homes and in 48 per cent of the girls' homes parties for young people are not held.

The report gives a detailed recreational program. Among other things it advocates the establishment of a department of physical training and play (a recommendation which is now being carried out), the purchase of a public-school athletic field, cooperation between the board of education and the park board in the utilization of park playgrounds, and a system of school social centers to be carried on under the direction of the superintendent of schools and principals and partially maintained by parent-teacher associations.

Other recommendations touching the schools are: School grounds to be open for play from the closing of the school to 5:30 or 6 p. m., and on Saturdays, with paid teachers or others equipped for such work in charge; playgrounds to be kept open and supervised during the summer; competent per-

sons to be assigned to athletic fields after school hours and on Saturdays, also at stated hours in summer; school buildings to be constructed and equipped to serve as centers of civic, social, and recreational activities.

#### THE AMERICAN COLLEGE, ROME

The printed list of the premiums and degrees recently conferred by the College of the Propaganda, Rome, contains a large representation of students of the American College. We note that seven students of the American College received the Doctorate in Theology and that eleven received a similar distinction in Philosophy. The Doctors in Theology are the Reverends John Hagan, John Martin, Daniel Murphy, Richard Brennan, Joseph Mullin, William Kealy, and Joseph Lee.

Prizes and distinctions were won by the students as follows: In Sacred Scripture by Bartholomew Eustace; in Dogmatic Theology by Paul Smith, William Mockenhaupt, Francis Malone and Joseph Burger; first honors in Canon Law by James Halleran and Thomas Noa, in which branch also are especially mentioned Edward Kelly, Charles Robinson and John Bonner; in Liturgy by Thomas Noa and John Cartwright; in Archaeology by Francis Bredestege and Charles Robinson; in Metaphysics by James Reardon; in Ethics, first honors by James Walsh; in Logic and Metaphysics by Henry Schuermann and Francis Phelan. In many other departments the American students received creditable mention for scholarship.

#### ILLITERACY AMONG CHILDREN

Illiteracy in the United States is doomed. Statistics compiled by the United States Bureau of Education for use at the Panama-Pacific Exposition, show that of children from ten to fourteen years of age there were in 1910 only twenty-two out of every 1,000 who could neither read nor write. In 1900 there were of the same class forty-two per 1,000. If reduction in illiteracy is still proceeding at even the same rate, the illiterate children in this country between the ages of ten and fourteen, inclusive, now number no more than fifteen out of every 1,000.

From the standpoint of proportional reduction of illiteracy Oklahoma leads all the States of the Union. In 1900 this State had 124 illiterate children of the ages named. In 1910 it had but seventeen; Delaware had twenty in 1900 and but four in 1910; New Hampshire reduced from four to one; New Jersey from seven to two; Missouri from thirty-five to eleven; Montana from three to one; Oregon from three to one; Vermont from six to two; New Mexico from 182 to 69, and Idaho from five to two.

The following States report only one child in 1,000 between the ages of ten and fourteen as illiterate: Connecticut, District of Columbia, Massachusetts, Minnesota, Montana, New Hampshire, North Dakota, Oregon, Utah and Washington.

Some of the States have reduced their illiteracy by one-half or a little more. These States are Alabama, California, Colorado, Connecticut, District of Columbia, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, North Dakota, Tennessee, Utah, and West Virginia.

Only one State, Nevada, has lost ground since 1900. Its illiteracy was then four; in 1910 it was five. Two States, South Dakota and Nebraska, each having the low rate of two in 1,000, report no reduction in illiteracy between 1900 and 1910.

The States having the largest proportion of illiterate children per 1,000 are Louisiana, with 115 (from 174 in 1900); South Carolina, 83 from 150; Alabama, 77 from 157; New Mexico, 69 from 182; North Carolina, 68 from 167; Kentucky, 59 from 79; Georgia, 57 from 106; Virginia, 57 from 97; Tennessee, 54 from 119; Florida, 50 from 73, and Arkansas, 47 from 113.

It is evident that the schools will in a short time practically eliminate illiteracy among children. But according to the Bureau of Education officials, there are between four and five millions of adults that are illiterate and that cannot be reached by the public schools. To wipe out illiteracy in the United States one of two things must happen: Either the country must wait for the generation of present adults to die off, or by some extraordinary means reach these illiterate millions.

On the basis of these figures, Dr. P. P. Claxton, Commissioner

of Education, estimates that with an average annual expenditure of \$20,000 for ten years he could put forces to work that would, by means of night schools and other agencies, eliminate illiteracy among the adults of this country. The Abercrombie Illiteracy Bill (H. R. 15470), now pending before Congress, requires the Bureau of Education to undertake this work in any State upon request of the proper State authorities and makes an appropriation of \$15,000 for 1915, \$22,500 for each succeeding year until 1920, and \$17,500 for each year thereafter until 1925, at which date, it is believed, illiteracy would be eliminated.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**The Socialized Conscience**, by Joseph H. Coffin, Professor of Philosophy, Earlham College, 1913, Baltimore; Warwick & York, Inc.: pp. viii+247; \$1.25.

As an important factor in moral education, ethics has claims that can be gainsaid by no serious-minded advocate of complete education. It is the science that places conduct on a rational and consistent basis. It points out the fundamental principles which must direct life both individually and socially, if the ultimate destiny of man is to be realized. Like civics, it is of eminent social importance, since it aids in forming not only men of moral character but in consequence of this, citizens who will be factors for good and leaders in the discharge of their duties as members of the social group.

The curriculum that fails to make provision for this indispensable phase of the child's education does so at the price of being incomplete and not the epitome of all that is best for the pupil as man and citizen. Nor is mere provision for ethical teaching sufficient. The matter to be imparted must be in accord with truth as well as presented in a manner which will be affected in making this subject contribute to the symmetrical development of the child's mental power and content. In other words, a text-book of ethics both as to its matter and form ought to be as perfect as the subject of moral instruction is essential to character foundation.

In the text-book of ethics before us, there is much as regards its form that claims our praise. The manner of presentation, the clear style, the simple language and the happy and timely use of illustrations are features which, other things being equal, would make this a properly prepared text-book of ethics for college students. In his method of forming his moral criterion, which unfortunately is incomplete, and his mode of applying it to the problems of moral situations, which are of present-day interest, the author has provided for the principles of correlation, interest and expression in a way that would have been both practical and useful if the correct moral criterion had been employed.

Much that is suggested as regards topics for serious study is offered by the matter presented in this volume. The data

forming the subject matter of the chapters wherein he treats the home, the school, the vocation and the State and perplexing moral situations that have grown up and around these institutions will be found useful to all interested in the moral betterment of man and the uplift of society. In fact, these chapters are the best in the volume from every point of view.

In the section of his volume wherein he treats and develops his moral criterion, despite his good intentions and admirable manner of presentation, the author has failed to be complete and therefore in accord with truth. In his chapter on moral control he has made the subjective norm of morality, viz: man's conscience, the basis of morality. By this procedure the author has neglected to recognize the objective norm of morality, God's moral law. The result of this neglect is that he has placed morality on an insecure and untrue basis, marring thereby the worth of his volume as a text-book of ethics. Conscience is not the basis of morality, but its medium of expression to the individual. By its dictates the core of God's moral law is made concrete and a directive force in our lives. Morality has its basis in the immutable law of God, expressed to man in the primitive and subsequent revelations which, culminating in the Christian revelation, were given over to the custody of an authoritative teacher and interpreter, the Church founded by Christ Himself.

The ultimate criterion of morality then, having its origin in the divine law, is both stable and permanent. It is, therefore, false to hold that "To be moral from the primitive point of view is simply to live in conformity with custom," as our author does on page nine, or "To deny that the moral standard has a permanent basis," as he does on page twenty-five. Furthermore, to attempt to build up a system of morality without a recognition of and a provision for the true basis of morality is not only futile but pernicious. When the attempt is made, as this writer has endeavored, to socialize morality, based on such an insecure and false foundation, the ineffectiveness of the result is commensurate with the extent to which the true basis of morality is ignored. Unless appeal is made to the individual conscience and to the unalterable basis of the moral law such abstractions as the welfare of society, public opinion, the collective conscience, etc., will have little



or no influence as motives for ethical and social betterment. The individual must be taught to feel the force of moral duty towards his neighbor and himself as parts of his duty towards God if our endeavors to uplift society are to be fruitful. Unless this is done socialized conscience remains what it too frequently is, a mere name.

LEO L. McVAY.

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**The Grand Canyon and Other Poems**, by Henry van Dyke. Charles Scribner's Sons, New York, 1914: cloth, 78 pages, \$1.25 net.

**The Lost Boy**, by Henry van Dyke. Harper & Bros., New York and London, 1914: cloth, 69 pages, 50 cents net.

During the autumn of last year, 1914, two new volumes were added to the long list of publications which have appeared over the name of Henry van Dyke, and of these autumnal productions the one is of interest as containing his newest poems and the other his most recent noteworthy prose. They are grouped together for review, since the one is a volume of poetry in verse and the other contains much poetry in prose.

New poems from the pen of our distinguished minister to The Hague are always welcome and interesting additions to the deposit of American literature. They are welcome because of their artistic simplicity which is most agreeable and refreshing in the welter of labored stuff which recent events have inspired, and "popular" magazines at times have had made to order! They are interesting because of the peculiar characteristics of Dr. van Dyke's verse and of his constantly developing technique. Dr. van Dyke's inspiration has long since flamed into a genuine poetic glow. It is his technique that has come on slowly.

There grew up, during the nineteenth century, what is recognizably an American poetic literature, whose poetry is characterized by its devotion to distinctly native themes, by simplicity, gentleness and calmness in their treatment, and by a genuine love for nature and for democracy. It has produced two major poets, one unmistakably American, Longfellow, and one with a sort of Continental-Americanism, Poe. But it has produced, also, poets equally popular though of less poetic

power: Whittier, Lowell, Emerson, Bryant, Lanier, William Vaughn Moody, John Bannister Tabb and Madison Cawein. Such is the list of the honored dead. One had thought that they had exhausted the great natively American themes. It has remained for Henry van Dyke to put into imaginative expression one of the last remaining sources of poetic inspiration local to our soil—the Grand Canyon of the Colorado.

It is the poem, "The Grand Canyon—Daybreak," which gives to this newest volume of Henry van Dyke's verse its title. And in parts it is unmistakably major poetry; his technique and inspiration rise to the same degree of exaltation. His gradually ripening power, as here displayed, makes one almost wish that the poet's plan, in youth, to devote his life to poetry, had not suffered the interruption of twenty years of activity in another vocation. The poem opens:

What makes the lingering Night so cling to thee?  
Thou vast, profound, primeval hiding-place  
Of ancient secrets, gray and ghostly gulf  
Cleft in the green of this high forest-land,  
And crowded in the dark with giant forms!  
Art thou a grave, a prison, or a shrine?

A stillness deeper than the dearth of sound  
Broods over thee; a living silence breathes  
Perpetual incense from thy dim abyss.  
The morning stars that sang above the bower  
Of Eden, passing over thee, are dumb  
With trembling bright amazement; and the Dawn  
Steals through the glimmering pines with naked feet,  
Her hand upon her lips, to look on thee.

A change comes over the poet's mood after the full ecstasy of the majesty of the scene has quieted for a moment. He questions as to the source of this "masterpiece of awe." He sees the narrow ribbon of the turbid Colorado River seething far below, and a thought comes to him which staggers him and rests like a weight of stone upon his buoyant heart:

At sight of thee, thou sullen laboring slave  
Of gravitation, yellow torrent poured  
From distant mountains by no will of thine,  
Through thrice a hundred centuries of slow  
Fallings and liftings of the crust of Earth—

At sight of thee my spirit sinks and fails.  
 Art thou alone the Maker? Is the blind  
 And thoughtless power that drew thee dumbly down  
 To cut this gash across the layered globe,  
 The sole creative cause of all I see?  
 Are force and matter all? The rest a dream?

Then is thy gorge a canyon of despair,  
 A prison for the soul of man, a grave  
 Of all his dearest daring hopes! The world  
 Wherein we live and move is meaningless,  
 No spirit here to answer to our own!

The stars without a guide! The chance-born Earth  
 Adrift in space, no Captain on the ship!  
 Nothing in all the universe to prove  
 Eternal wisdom and eternal love!  
 And man, the latest accident of Time—  
 Who thinks he loves, and longs to understand,  
 Who vainly suffers, and in vain is brave,  
 Who dupes his heart with immortality—  
 Man is a living lie—a bitter jest  
 Upon himself—a conscious grain of sand  
 Lost in a desert of unconsciousness,  
 Thirsting for God and mocked by his own thirst.

This poetic challenge to materialistic philosophy is driven home by a passionate outburst of confidence:

Spirit of Beauty, Mother of Delight,  
 Thou fairest offspring of Omnipotence,  
 Inhabiting this lofty lone abode!  
 Speak to my heart again and set me free  
 From all these doubts that darken earth and heaven!  
 Who sent thee forth into the wilderness  
 To bless and comfort all who see thy face?  
 Who clad thee in this more than royal robe  
 Of rainbows? Who designed these jewelled thrones  
 For thee, and wrought these glittering palaces?  
 Who gave thee power upon the soul of man  
 To lift him up through wonder into joy?

God! let the radiant cliffs bear witness, God,  
 Let all the shining pillars signal—God!  
 He, only, on the mystic loom of light,  
 Hath woven webs of loveliness to clothe  
 His most majestic works; and He alone  
 Hath delicately wrought the cactus flower  
 To star the desert floor with rosy bloom.

A tranquillity of soul succeeds this struggle between Doubt and Belief, and from a calm heart comes the comforting reflection:

O Beauty, handiwork of the Most High,  
Where'er thou art He tells His love to man,  
And lo, the day breaks, and the shadows flee!  
Now, far beyond all language and all art  
In thy wild splendor, Canyon Marvelous,  
The secret of thy stillness lies unveiled  
In wordless worship! This is holy ground—  
Thou art no grave, no prison, but a shrine.  
Garden of Temples filled with silent praise,  
If God were blind thy beauty could not be!

The volume, as a whole, does not maintain the high level of the opening poem. But there are several lyrics of unusual merit, such as "Sierra Madre," "Turn o' the Tide," "The Standard Bearer," "Thorn and Rose," and a powerful treatment of aerial warfare entitled, "Stain not the Sky." Particularly touching is the beautiful lyric entitled, "Dorothea, 1888-1912," addressed to the poet's beloved daughter who died in the springtime of 1912.

#### DOROTHEA.

A deeper crimson in the rose,  
A deeper blue in sky and sea,  
And ever, as the summer goes,  
A deeper loss in losing thee!

A deeper music in the strain  
Of hermit-thrush from lonely tree;  
And deeper grows the sense of gain  
My life has found in having thee.

A deeper love, a deeper rest,  
A deeper joy in all I see;  
And ever deeper in my breast  
A silver song that comes from thee!

And finally, in his best prose which is characterized by an almost lyric diction, Henry van Dyke has undertaken the telling of the story of the Christ Child who was lost in Jerusalem 1900 years ago. The problem which confronted him was delicate in its religious and theological ramifications. It demanded a definitive exposition of the Divinity of Christ. A reading

of the story at the time of its first publication, and a re-reading of it upon several occasions in the present volume, has failed to reveal to us any such definitive exposition. As an old pupil of this distinguished man of letters, it is extremely painful to us even to entertain the suspicion that Henry van Dyke has at last inclined to that theological school which is but one remove from Unitarianism in its teaching on the Divinity of Christ. It would be still more painful to have to bring a charge of heresy, which in conscience must be brought. To us it seems that the title is truthful—it is the story of “The Lost Boy,” and *not* the story of the lost Christ Child!

One of the most poetic of the prose passages in the book is that which describes the sunrise near Jerusalem: “A footpath led through the shadowy olive-grove, up the hillside, into the open. There the light was clearer, and the breeze that runs before the daybreak was dancing through the grass. The Boy turned to the left, following along one of the sheep-trails that crossed the high, sloping pasture. Then he bore to the right, breasting the long ridge, and passed the summit, running lightly to the eastward until he came to a rounded, rocky knoll. There he sat down among the little bushes to wait for sunrise.

“Far beyond the wrinkled wilderness of Tekoa, and the Dead Sea, and the mountain wall of Moab, the rim of the sky was already tinged with silvery gray. The fading of the stars travelled slowly upward, and the rising of the rose of dawn followed it, until all the east was softly glowing and the deep blue of the central heaven was transfused with turquoise light. Dark in the gulfs and chasms of the furrowed land the night lingered. Bright along the eastern peaks and ridges the coming day, still hidden, revealed itself in a fringe of dazzling gold, like the crest of a long, mounting wave. Shoots and flashes of radiance sprang upward from the glittering edge. Streamers of rose-foam and gold-spray floated in the sky. Then over the barrier of the hills the sun surged royally—crescent, half-disk, full-orb—and overlooked the world. The luminous tide flooded the gray villages of Bethany and Bethphage, and all the emerald hills around Bethlehem were bathed in light.”

THOMAS QUINN BEESLEY:

**Social Idealism and the Changing Theology, a Study of the Ethical Aspects of Christian Doctrine**, by Gerald Birney Smith, Associate Professor of Christian Theology in the Divinity School of the University of Chicago, 1913, New York, The Macmillan Company; pp xxiii+251; \$1.25 net.

The Nathaniel William Taylor Lectures for 1912, delivered before the Yale Divinity School, are presented in this volume. The titles of the five lectures are: Ecclesiastical Ethics and Authoritative Theology; the Discrediting of Ecclesiastical Ethics; the Moral Challenge of the Modern World; the Ethical Basis of Religious Assurance; the Ethical Transformation of Theology. The point of view of the author of this volume is typical of much recent theological utterance outside the Catholic Church. A few lines from the preface will make this clear: "It has for some time seemed to the author that the theological scholarship of our day is in danger of pursuing a course which might end in a somewhat exclusive intellectualism. As the progress of Biblical criticism has compelled us to reconstruct our conception of the way in which the Bible is to be used, the appeal to the Bible, which to Luther seemed so simple and democratic a matter, has become hedged in with considerations of critical scholarship difficult for those who are not specialists to comprehend. While theologians have been giving attention to the problems created by this phrase of scholarship, the movements of life in our day have brought to the front aspects of the social question sadly needing the guidance and the control which can be supplied only by an ethical religion. The utterances of theology, in so far as it has followed traditional paths, have been somewhat remote from these pressing moral questions of social justice. Now, the ethics underlying traditional theology is aristocratic. It has been assumed that truth must be formulated by a higher wisdom, to the authority of which men must submit. This aristocratic conception of social guidance was formerly characteristic of all realms of human enterprise. It still dominates much of our thinking. But it is becoming increasingly evident that the ethical sympathies of our age are with the immanent rights of man to discover truth for himself and to try such experiments as he wishes to make. In political life we have frankly abandoned

the ideal of government from above, and are engaged in the task of educating men to an adequate appreciation of the ethical principles of democracy. . . . In our religious life also it is proving more and more difficult to enforce the ethical tenets which belonged to the age of aristocratic control."

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**A Far-Away Princess**, by Christian Reid. The Devin-Adair Co., New York, 1914: pp. 406.

The story is pleasantly told in good, crisp English. The plot is somewhat mechanical but the character sketching is good. The heroine was born in France of an Irish mother and a French father. She is beautiful in every sense of the word, animated by the highest principles, a fervent Catholic. Her beauty, her face and figure and particularly her beauty of voice subjugate those who come in contact with her, but the real enduring charm is the poise and self-control which refuse to be disturbed in any emergency. The story has a moral. It is the baseness and unthinkable evil of divorce. Royall Harcourt is the only son of Governor Harcourt of Maryland. The last scion of an old and respected family, he is free in his manners, a lover of art, a Bohemian. Against his father's wishes he takes up his residence in France to study art. He falls in love at first sight with Moira Deschanel who captures Paris by her presentation of Rostand's "La Princess Loir-taine." They are married after a brief courtship. When the father in Maryland is notified of the fact, he forbids his son to enter under his roof until the French actress is divorced. Harcourt's first cousin goes to Paris with the avowed intention of separating the young couple, but fails to meet them. In the meantime Moira, in disguise, appears in Maryland and captivates Governor Harcourt and his nephew, who surprises her by proposing marriage to her, not knowing that she is his cousin's wife. During the mental trials that follow, her religion supports her and she becomes the chief support of the old man who fears that his son has been killed in the troubles in Morocco. The son is found, but his memory is entirely lost, and in this condition he returns to some of his earlier loves. His wife goes back to Paris and returns to the stage. The

son refuses to get a divorce and, owing to an accident, regains his memory and his love for his wife. There is a brief moment of reconciliation with her before he dies. The effect intended by the story, and fairly well achieved, is to bring home the strong realization of the evil of divorce under whatever seeming plausibility.

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**Beauty and Nick, a Novel of the Stage and the Home**, by Philip Gibbs. Devin-Adair Company, New York, 1914: pp. 395.

This book aims to present another aspect of the divorce evil. Nicholas Barton, a struggling literary artist, marries "Beauty," who has made her debut on the stage with some little success. They live together for a few years until Nicholas Barton, Jr., is five or six years old. "Beauty" is restless, selfish to the last degree, unable to secure amusement and dress from her husband's slender income she returns to the stage and earns her own spending money. She is faithless and tries her husband's patience to the last degree. She finally elopes with the "Beast." The little boy, who knows nothing of this or its causes, continues to worship his mother. After he has grown to manhood and is making a good beginning towards securing a position in the world of art, he finds his mother, who is still on the stage under a non-de-plume. She is really leading an abandoned life which the son cannot see, owing to his great love for her. He attempts to reconcile father and mother, but fails utterly.

The argument endeavors to demonstrate that in spite of circumstances, even as aggravating as those depicted, divorce does not supply remedy. There is an attempt, also, to show that had Barton greater patience and self-control, he might have saved his wife from a downward career. A second moral in the story, which, indeed, might be regarded the chief moral, is the irreparable loss which we sustain in sacrificing principle to pleasure and amusement.



**Story-Telling in School and Home, a Study in Educational Aesthetics**, by Emelyn Newcomb Partridge and George Everett Partridge, Ph. D. Sturgis and Walton Company, New York, 1913: pp. xiv+323. \$1.25 net.

The authors of this book bring to their task ability and experience which should gain them a hearing. Emelyn Newcomb Partridge was story-teller for the Worcester playgrounds (1910), and later on in the Bancroft school and for Garden Cities in Worcester. In this book she sets down results of her experience in story-telling in the home, on the playground, in the settlement house, in the public and private school, in the church and entertainment hall. The second part of the book is made up of nineteen retold stories. In part one Dr. Partridge attempts to supply the critical and psychological basis of the science and art of story-telling. The chapter headings give sufficient indication of the scope of the work:

The art of Story-Telling; The World's Stories; The Story-Telling Situation; How to Tell a Story; Primitive Stories; Myth; Fairy Tales; Epic Stories; Historical Stories; Fables and Other Purposive Stories; Individual and Modern Stories; The Story and the Child; Educational Story-Telling; The Story in the Teaching of Language and Literature; The Story in the Study of Nature; the Story in History; The Story in Moral Education; The Story and the Child's Religion; The Story and the Individual; The Story and the Festival.

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**Mentally Defective Children**, by Alfred Binet and Thomas Simon, M. D. Authorized translation by W. B. Drummond with an appendix containing the Binet-Simon tests of intelligence by Margaret Drummond and an introduction by Professor Alexander Darroch. Longmans, Green and Co., New York, 1914: pp. xi+180.

Like so many scientific discoveries which find their way prematurely into popular channels, the Binet-Simon tests have caused no end of misunderstanding. The best check on this will probably be found in directing attention to the character and scope of the original work by these two eminent men of science. Whatever is to be thought of the tests, there is no question that where they are employed they should be em-

played intelligently. This excellent English translation will probably do a good service. The main purpose of the authors in the devisal of these tests, we are told in the introduction, is to furnish to the teacher a first means by which he may single out mentally backward children, who, upon further examination, may also be found to have some mental defect or peculiarity which prevents them from fully profiting by the education furnished in the ordinary school, and who probably would benefit more by being educated in a special school or in a special class. But the final selection, it is contended, of defective children for special education demands the experience of the doctor and the psychologist, as well as the knowledge of the teacher, and the aid of all three is necessary in the devisal of courses of study for the mentally defective.

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**Those Nerves**, by George Lincoln Walton, M. D. J. B. Lippincott Co., Philadelphia, pp. 203.

The author is well known to a large audience through his work, "Why Worry," which has done so much good. The present volume is another contribution in the same direction. Though the author is a man of medicine, he points out in a popular way in this work how we can remedy many of the ills to which flesh is heir by a little common sense. People who have "nerves" should read this little book. It will probably do more good than much medicine.

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**Vocation and Training**, by Hugo Münsterberg. The Peoples University, St. Louis, 1912: pp. viii+289.

The author of this book is so well known to the American public that nothing further than the announcement of the title of the present work is needed to secure for it a wide hearing. In his preface he says: "I have felt more and more strongly that the right guidance of the youth to the special life occupations is a function of the community no less important and no less difficult than the right schooling. The first step towards the fulfillment of this long neglected duty must evidently be an analysis of the demands which are made by the various vocations. Such an inquiry cannot be helpful if it

asks only for an enumeration of the technical requirements. What seems necessary is not a superficial outside view, but an understanding of the deeper inner demands of our occupations and professions."

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**The Ex-Seminarian or Plain Tales of Plain People**, by Will W. Whalen. Mission Press, S. V. D., Techny, Ill., 1914: pp. 364. \$1.00 net.

This volume of short stories will be welcomed by a large audience of both Catholic and non-Catholic readers. There is variety in the book as well as action and spice. There are twenty-eight short stories in the book, each one of which will be read with interest by young and old. Of the present volume one of his readers says: "In this book Will Whalen has a perfect gallery of portraits. He has taken the obscure humdrum existence of one village, picked out unusual types, put them under the microscope and then written down the story of their lives, their passions, their noble deeds, their mistakes. He always uses a deep religious reverence in dealing with his characters. He thinks that no character can be treated justly unless its religion or lack of religion is taken into consideration."

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**The Basis of Practical Teaching, a Book in Pedagogy**, by Elmer Burritt Bryan. Silver, Burdett & Company, New York: pp. 190.

This volume, which has been before the public for some time, is an attempt to present in brief and non-technical form some of the fundamental facts which have been established in the field of pedagogy. The style in which the thought is presented makes it easy reading for the teacher who has not had the privilege of a thorough professional training. The author recognizes the fact that we have passed out of those days in which the items of the curriculum and their transfer to the child's memory was the one concern of the teacher, and he attempts to bring his readers to his own viewpoint and show them that the teacher's first duty is to learn the child and his complete environment.

# The Catholic Educational Review

MARCH, 1915

## AN EDUCATIONAL ANTHOLOGY FROM THE WRITINGS OF ST. CHRYSOSTOM<sup>1</sup>

A comprehensive collection of the pedagogical writings of the Fathers of the Church has not as yet been made. It is true, indeed, that the educational principles of certain of the Fathers, for example, of St. Jerome and of St. Augustine, have been compiled and published; but these publications have, by no means, exhausted the treasures of educational wisdom which patristic literature contains. The beautiful pedagogical thoughts of a Basil, of his celebrated countrymen, Gregory of Nazianzen and Gregory of Nyssa, of a Chrysostom, Ambrose, Gregory the Great, and others, are not less deserving of being rescued from oblivion and placed, as a guiding light, before all to whose hands is entrusted the education of our youth. A great difficulty in the accomplishment of this work lies in the fact that but few of the Fathers have expressed their views concerning questions of education and instruction in connected discourse; while, on the other hand, numerous educational theories, full of intrinsic merit, lie scattered like grains of gold in the broad fields of the writings of the Fathers—a rich harvest for the compiler who does not shrink from tedious labor.<sup>2</sup>

The foregoing has prompted the writer to glean from the works of St. Chrysostom some of the many beauti-

<sup>1</sup>A thesis submitted to the Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree, Master of Arts.

<sup>2</sup>Cf. Aloys Hülster. *Basilius der Grosse. Johannes Chrysostomus. Paderborn*, 1906. Vorwort, p. V.

ful passages on education therein contained, and an attempt has been made to present them in connected form in the succeeding pages. The selections have been taken, for the most part, from the homilies of St. Chrysostom; since, in a comparatively recent publication, his treatise on "Pride and the Education of Children," together with numerous educational theories from his work, entitled, "A Defence of Monastic Life," has been made accessible in the vernacular by Dr. Sebastian Haidacher, a German scholar of note.

#### ST. CHRYSOSTOM'S EDUCATIONAL IDEAL

St. Chrysostom's ideal of education has been briefly stated by Kappes in the following words, "His" (St. Chrysostom's) "ideal of education is the restoration of the image of God in man."

This has been beautifully expressed by St. Chrysostom in the twenty-first homily on Ephesians: "For if men that make statues and paint portraits of kings receive so great distinction, shall not we who adorn the image of the King of Kings (for man is the image of God) receive ten thousand blessings, if we effect a true likeness? For the likeness is in this, in the virtue of the soul, when we train our children to be virtuous, to be meek, to be forgiving (because all these are attributes of God), to be beneficent, to be humane, when we train them to regard the present world as nothing. Let this then be our task, to mold and to direct both ourselves and them to what is right."

It is interesting to compare this, written centuries ago, with a similar expression of the Christian educational ideal by a modern writer on pedagogics, who says: "Again, is not the teacher to be compared to a sculptor, or a painter? We admire the masterpieces of Phidias,

<sup>1</sup>Kappes. *Lehrbuch der Geschichte der Pädagogik*. Münster i. W. 1898. Vol. I, p. 300.

<sup>2</sup>Library of the Fathers. St. Chrysostom's Homilies on Galatians and Ephesians. Oxford, 1840. 21. Hom. on Eph., p. 345.

Praxiteles, Lysippus, of Michael Angelo and Raphael. And yet, the teacher's art is far nobler. . . . Those artists could produce only exterior likenesses of men or of superior beings; the teacher shapes the innermost nature of man. Nay, more, the Christian teacher endeavors to bring out more beautifully the image of God. Christ, the true teacher of mankind, is his ideal and model. In prayer and meditation on the life of Christ, he studies line after line of him to whom he applies the words of the royal prophet: 'Thou art beautiful above the sons of men, grace is poured abroad in they lips.' . . . Psalm 44, 3sq. Having grasped this beauty he tries to express in his own character, and then to embody in the hearts of his pupils that heavenly beauty of purity, humility, meekness and charity which shines forth from every word and action of the God-man. Thus he is making real living pictures of Christ, which for all eternity shall be ornaments in heaven, the trophies of the labors and struggles of the zealous teacher.'"<sup>5</sup>

#### THE OFFICE, MOTIVES AND IDEALS OF THE CHRISTIAN TEACHER

The importance and sublimity of the Christian teacher's office has often been expressed, and yet it is profitable to learn from the words of St. Chrysostom that he, too, held an exalted opinion of the teacher's mission. He says: "The office of a teacher and that of a priest is of great dignity, and to bring forward one that is worthy requires a divine election. So it was of old, and so it is now, when we make a choice without human passion, not looking to any temporal consideration, swayed neither by friendship nor enmity. For though we be not partakers of so great a measure of the Spirit as they, yet a good purpose is sufficient to draw unto us the election of God.'"<sup>6</sup>

In another place he writes: "And if some one has thus advised, 'Seek not to be a judge, unless thou canst take

<sup>5</sup>Schwickerath. Jesuit Education. St. Louis, Mo., 1904, pp. 639, 640.

<sup>6</sup>Hom. on I. Tim., p. 40.

away iniquity,' Eccles. VII, 6, much more may we say here, 'Seek not to be a teacher, if thou are unequal to the dignity of the office; but though dragged to it, decline it.'"<sup>9</sup>

The truth, that for effective teaching the teacher must *be* what he utters and strives to inculcate, is expressed over and over again in the homilies of St. Chrysostom, as is shown in several passages which follow. "The Apostles, therefore, were a type, and kept throughout a certain archetypal model. Consider how entirely accurate their life was, so that they are proposed as an archetype and example, and as living laws. For what was said in writing, they manifested to all in their actions. This is the best teaching; thus the teacher will be able to carry on his discipline. But if he, indeed, speaks as a philosopher, but in his actions doth the contrary, he is no longer a teacher. For mere verbal wisdom is easy even for the disciple; but there is need of that teaching and leading which comes of deeds. For this maketh the teacher to be revered, and prepares the disciple to yield obedience. How so? When one sees him delivering wisdom in words, he will say he commands impossibilities; that they are impossibilities, the teacher is the first to shew, by not doing them. But if he sees his virtue fully carried out in action, he will no longer be able to speak thus."<sup>10</sup>

"This is like the best of teachers, to teach, in his own person, the things which he speaks."<sup>11</sup>

"When, therefore, any one teaches both by word and life, he is greater than all. For those he calls emphatically teachers, who both teach by deeds, and instruct in word."<sup>12</sup>

"Let no one despise thee on account of thy youth. For as long as thy life is a counterpoise, thou wilt not be

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<sup>9</sup>2 Hom. on Titus, p. 287.

<sup>11</sup>2 Hom. on Phil., pp. 142, 143.

<sup>12</sup>0 Hom. on I. Cor., Part I, p. 272.

<sup>13</sup>2 Hom. on I. Cor., Part II, p. 438.

despised for thy youth, but even the more admired; therefore, he (St. Paul) proceeds to say,

But be thou an example of the believers in word, in conversation, in charity, in faith, in purity. In all things shewing thyself an example of good works: that is, be thyself a pattern of a Christian life, as a model set before others, as a living law, as a rule and standard of good living, for such ought a teacher to be. In word that he may speak with facility, in conversation, in charity, in faith, in true purity, in temperance."<sup>11</sup>

"For he that would be a teacher must first teach himself. For as he who has not first been a good soldier, will never be a general, so it is with the teacher."<sup>12</sup>

"Great is the confidence of the teacher, when from his own good actions he is entitled to reprove his disciples. Wherefore, also Paul said, For yourselves know how ye ought to follow us. II. Thess., III, 7. And he ought to be a teacher more of life than of the word."<sup>13</sup>

"Among whom ye shine as lights in the world. For on this account He left us here, that we may be as luminaries, that we may be appointed teachers of others, that we may be as leaven; that we may converse as angels among men, as men with children, as spiritual with natural men, that they may profit by us, that we may be as seed, and may bring forth much fruit. There were no need of words, if we so shone forth in our lives, there were no need of teachers, did we but exhibit works."<sup>14</sup>

"Each of you, if he will, is a teacher, although not of another, yet of himself. Teach thyself first. If thou teachest thyself to observe all things whatsoever He commanded, by this means thou wilt have many emulating thee. For as a lamp, when it is shining, is able to light ten thousand, but being extinguished will not give light even to itself, nor can it lighten other lamps; so also in

<sup>11</sup>13 Hom. on I. Tim., p. 105.

<sup>12</sup>5 Hom. on I. Tim., p. 42.

<sup>13</sup>6 Hom. on II. Thess., p. 510.

<sup>14</sup>10 Hom. on I. Tim., p. 81.



the case of a pure life, if the light that is in us be shining, we shall make both disciples and teachers numberless, being set before them as a pattern to copy."<sup>15</sup>

All of the preceding citations show the powerful influence of example, and are illustrative of the place in education of the deepest, most tenacious human instinct, imitation; hence long before the science of psychology had a name, this Christian Father of the fourth century had learned and taught many of its lessons.

One of the most fascinating features in the life of the Perfect Teacher is his tender love for children. An interpretation of the spirit of the following passages will show that St. Chrysostom considers this an essential quality of the teacher. The fact that these recommendations are addressed to the teacher of religion does not rob them of their general educational value; for in the history of education it is the spirit that is significant.

"For nothing is so apt to draw men under teaching, as to love, and be loved."<sup>16</sup>

"There is nothing better, there is nothing more affectionate, than a spiritual teacher; such an one surpasses the kindness of any natural father."<sup>17</sup>

"For this is life, this comfort, this consolation to a teacher possessed of understanding; the growth of his disciples.

"For nothing doth so declare him that beareth the rule, as paternal affection for the ruled."<sup>18</sup>

"This is paternal affection to prefer the salvation of his disciples before his own good name. This is the part of a soul free from vain glory; this best releaseth from the bonds of the body, and maketh one to rise aloft from earth to heaven, the being pure from vainglory; just as, therefore, the contrary leadeth unto many sins."<sup>19</sup>

<sup>15</sup> Hom. on II. Thess., p. 511.

<sup>16</sup> Hom. on I. Tim., p. 47.

<sup>17</sup> Hom. on Phil., p. 52.

<sup>18</sup> Hom. on II. Cor., p. 185.

<sup>19</sup> Hom. on II. Cor., p. 330.

"Strange! How great is the affection of Paul! He did not regard afflictions, nor plots against him. For I think that he then remained there, as Luke says, that he abode in Greece three months, when the Jews laid in wait for him. Acts XX, 3.

"His concern, therefore, was not for his own dangers, but for his disciples. Seest thou how he surpassed every natural parent. For we in our afflictions and dangers lose the remembrance of all. But he so feared and trembled for his children, that he sent to them Timothy, whom alone he had for his consolation, his companion and fellow-laborer, and him, too, in the very midst of dangers."<sup>20</sup>

While in the immediately following selection, St. Chrysostom advocates gentleness in teaching; other passages are quoted which seem to be addressed to those who fancy that school life can be altogether pleasant. It is true that he is speaking of religious teaching; but again, general principles of method do not depend upon subject, and much may be implied in St. Chrysostom's views on teaching that we call secular, when he declares, "For he that teaches must be especially careful to do it with meekness. For a soul that wishes to learn cannot gain any useful instruction from harshness and contention. For when it would apply, being thus thrown into perplexity, it will learn nothing. He who would gain any useful knowledge ought above all things to be well disposed towards his teacher, and if this be not previously attained, nothing that is requisite or useful can be accomplished. And no one can be well disposed towards him who is violent and overbearing."<sup>21</sup>

"For always to address one's disciples with mildness, even when they needed severity, would be to play the corrupter and enemy, not the teacher. Wherefore, our Lord, too, who generally spoke gently to his disciples,

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<sup>20</sup>4 Hom. on I. Thess., pp. 376, 377.

<sup>21</sup>6 Hom. on II. Tim., p. 220.

here and there uses sterner language, and at one time pronounces a blessing, at another a rebuke."<sup>22</sup>

But be gentle unto all men.

How is it then he says, "Rebuke with all authority," Titus II, 15, and again, "Let no man despise thy youth," I. Tim., IV, 12, and again, "Rebuke them sharply?" Titus I, 13. Because this is consistent with meekness. For a strong rebuke, if it be given with gentleness, is most likely to wound deeply; for it is possible, indeed it is, to touch more effectually by gentleness, than one over-awes by boldness.<sup>23</sup>

A teacher has need not only of authority, but of gentleness, and not only of gentleness, but of authority. And all these the blessed Paul teaches, at one time saying, "These things command and teach," I. Tim., IV, 6; at another, "These things teach and exhort," I. Tim., VI, 2. For if physicians entreat the sick, not for the benefit of their own health, but that they may relieve their sickness, and restore their prostrate strength, much more ought we to observe this method of entreating those whom we teach.<sup>24</sup>

The advice on self-sacrifice, which St. Chrysostom tenders to the Christian educator, has a strangely familiar sound to the religious teacher of the twentieth century. He writes: "The teacher ought to think none of those things burdensome which tend to the salvation of his disciples. For if the blessed Jacob was buffeted night and day in keeping his flocks, much more ought he, to whom the care of souls is entrusted, to endure all toils, though the work be laborious and mean, looking only to one thing, the salvation of his disciples, and the glory thence arising to God."<sup>25</sup>

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<sup>22</sup>Homilies on Gal. and Ephes., Chap. I, p. 1.

<sup>26</sup>Hom. on II. Tim., p. 219.

<sup>27</sup>Hom. on I. Tim., p. 148.

<sup>23</sup>Hom. on I. Thess., p. 358.

"I think not of the labors of teaching, esteeming the burden a light one, whilst the hearer is profited."<sup>26</sup>

"It is the virtue of masters to aim not at praise, nor at esteem at the hands of those under their authority, but at their salvation, and to do everything with this object; since the man who should make the other end his aim would not be a master but a tyrant. Surely it is not for this that God set thee over them, that thou shouldst enjoy greater court and service, but that thine own interests should be disregarded, and every one of theirs advanced. This is a master's duty."<sup>27</sup>

"Such ought a teacher to be, so to regard his disciples, to think them every thing. 'Now, we live,' he says, 'if ye stand fast in the Lord,' I. Thess., III, 8. And again, 'What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ?' I. Thess., II, 19. You see his anxiety in the matter, his regard for the good of his disciples, not less than for his own. For teachers ought to surpass natural parents, to be more zealous than they. And it becomes their children to be kindly affectioned towards them. For he says, 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account,' Heb. XIII, 17. For say, is he subject to so dangerous a responsibility, and art thou not willing to obey him, and that too, for thy own benefit? For though his own state should be good, yet as long as thou art in a bad condition his anxiety continues, he has a double account to render. And consider what it is to be responsible and anxious for each of those who are under his rule. What honor wouldst thou have reckoned equal, what service in requital of such dangers? Thou canst not offer an equivalent. For thou hast not yet devoted thy soul for him, but he lays down his life for thee, and if

<sup>26</sup>9 Hom. on Statues, p. 158.

<sup>27</sup>8 Hom. on Ephes., p. 179.

he lays it not down here, when the occasion requires it, he loses it there.'"<sup>28</sup>

Closely allied to the admonitions on self-sacrifice are those which this great Christian scholar of the fourth century addresses to the teacher concerning vigilance and sympathy. These follow.

"And why calls he it a warfare? To shew how mighty a contest is to be maintained by all, but especially by a teacher; that we require strong arms, and sobriety, and awakedness, and continual vigilance; that we must prepare ourselves for blood and conflicts, must be in battle array, and have nothing relaxed.'"<sup>29</sup>

"For as in the case of husbandmen, the seeds, indeed, are cast into the earth once for all, but do not constantly remain, but require much preparation withal, and if they do not break up the earth, and cover over the seeds sown, they sow for the birds that gather grain; so we also, unless by constant remembrance we bestow care upon what has been sown, have but cast it all into the air. For both the devil carries it away, and our sloth destroys it, and the sun dries it up, and the rain washes it away, and the thorns choke it; so that it is not sufficient after once sowing it to depart, but there is need of much attention and assiduity for him who would gather the fruit, driving off the birds, rooting up the thorns, filling up the stony ground with much earth, checking and fencing off, and taking away everything injurious. But in the case of the earth all depends upon the husbandman, for it is a lifeless subject, and prepared only to be passive. But in the spiritual soil it is quite otherwise. All is not the teacher's part, but half at least, if not more, that of the disciples. It is our part, indeed, to cast the seed, but yours to do the things prescribed, to shew the fruit in your memory by works, to pull up the thorns by the roots.'"<sup>30</sup>

<sup>28</sup>2 Hom. on II. Tim., p. 179.

<sup>29</sup>5 Hom. on I. Tim., p. 41.

<sup>30</sup>3 Hom. on II. Thess., p. 486.

“For this is the especial mark of a teacher, so to sympathize with the calamities of his disciples, and to mourn over the wounds of those who are under him.”<sup>12</sup>

“ ‘If the watchman give warning what it behoves to flee from, and what to choose, he hath delivered his own soul, although there will be none that will take heed,’ John I, 15. Yet although we have this strong consolation, and are confident of the recompense that shall be made us, still when we see that the work in you does not go forward, our state is not better than the state of those husbandmen who lament and mourn, who hide their faces and are ashamed. This is the sympathy of a teacher, this is the natural care of a father.”<sup>13</sup>

Among special helps recommended to the Christian teacher by St. Chrysostom are patience and prayer. In the immediately following passage on patience, there is a most interesting indication of general method. It is a well-known principle among modern educators that teaching should be exemplified and illustrated by appeals to things within the learner's experience. In the following, St. Chrysostom employs as examples, the fisherman and the husbandman, illustrations which must appeal to every one of his hearers. His words are: “Patient. He has well added this, for it is a quality which a teacher above all things ought to possess. All things are vain without it. And if fishermen do not despair though they cast their nets for a whole day without catching anything, much more should not we. For see what is the result. From constant teaching, it often happens that the plough of the word, descending to the depth of the soul, roots out the evil passion that troubled it. For he that hears often will at length be affected. A man cannot go on hearing continually without some effect being produced. Sometimes, therefore, when he was on the point of being persuaded, he is lost by our becoming weary. For the same

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<sup>12</sup>28 Hom. on II. Cor., p. 315.

<sup>13</sup>13 Hom. on St. John, p. 102.

thing occurs, as if an unskilful husbandman should in the first year dig about the vine he had planted, and seeking to reap some fruit in the second year, and again in the third, and gathering nothing, should after three years despair, and in the fourth year, when he was about to receive the recompense of his labors, abandon his vine."<sup>33</sup>

In another place he repeats this exhortation. "'Be patient toward all men,' he says. What then? Even toward the disorderly? Yes, certainly. For there is no medicine equal to this, especially for the teacher, none so suitable to those who are under rule. It can quite shame and put out of countenance him that is fiercer and more impudent than all men."<sup>34</sup>

Briefly and beautifully he insists on prayer, when he observes: "For this is the best proof of a generous teacher, to benefit his learners not by word only but likewise by prayer."<sup>35</sup>

"This is the part of a teacher, not only to exhort, but also to pray, and to assist by supplication that they may neither be overwhelmed by temptation, nor carried about by deceit."<sup>36</sup>

"It is the duty of the teacher to restore and reestablish the souls of his disciples, not only by counselling and instructing them, but also by alarming them and making them over to God. For when the words spoken by men as coming from fellow-servants are not sufficient to touch the soul, it then becomes necessary to make over the case to God."<sup>37</sup>

On unnecessary exposure of the teacher St. Chrysostom remarks: "For what advantage is it, that you can shew that a teacher has exposed himself to hardship, but for any useful purpose? But if it is for any benefit, if

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<sup>33</sup>6 Hom. on II. Tim., p. 219.

<sup>34</sup>10 Hom. on I. Thess., p. 443.

<sup>35</sup>32 Hom. on Romans, p. 504.

<sup>36</sup>14 Hom. on Phil., p. 159.

<sup>37</sup>12 Hom. on Ephes., p. 234.

for the profit of those who are taught, then it is worthy of admiration."<sup>38</sup>

Writing of the teacher's reward, St. Chrysostom says: "For not according to the result of the things that are well done, but according to the intention of the doers, is God wont to assign the crowns; though thou pay down but two farthings, He receiveth them; and what He did in the case of the widow, the same will He do also in the case of those who teach."<sup>39</sup>

"The husbandman," he writes, "takes care not of himself alone, but of the fruits of the earth. That is, no little reward of his labors is enjoyed by the husbandman.

"Here he both shews, that to God nothing is wanting, and that there is a reward for teaching, which he shews by a common instance. As the husbandman," he says, "does not labor without profit, but enjoys before others the fruits of his own toils, so it is fit that the teacher should do; either he means this, or he is speaking of the honor to be paid teachers, but this is less consistent. For why does he not say the husbandman simply, but him that laboreth? not only that worketh, but that is worn with toil? And here with reference to the delay of reward, that no one may be impatient," he says, "thou reapest the fruit already, or there is a reward in the labor itself."<sup>40</sup>

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<sup>38</sup>4 Hom. on II. Tim., p. 199.

<sup>39</sup>3 Hom. on I. Cor., Part I, p. 34.

<sup>40</sup>4 Hom. on II. Tim., p. 198.



## AN ESSAY AT A THEORY OF POETRY

Poets are great only by comparison. It may be, as Archbishop Spalding points out in his chapter on "Self-Culture" in *Education and the Higher Life*, that the future will see the perfect poet. But, until the world does witness the advent of the perfect poet and overwhelmingly admits his perfection, the world will not have a perfect theory (or definition) of poetry. It is impossible to identify absolutely what is at present purely relative. As with electricity, so with poetry, we cannot wholly penetrate the mystery of its being. There exists a definite body of literature which possesses common characteristics in every language, which has taken on, in its expression, certain forms of more or less fixed character, which treats of certain groups of ideas both abstract and concrete, and whose only limitations are those of the human intellect. One can recognize instantly any composition which belongs to this category. But for all its tangibility the essence of poetry still escapes us. The overpowering fragrance of the attar of poetry tantalizes us even in the moment of its greatest charm.

And so it is problematical whether or not an acceptable theory of poetry will ever be formulated. It is almost a superhuman task to construct a universal of such magnitude. For we are seeking what might almost be described as a formula for the whole rhythmical literature of the world since the dawn of humanity. In a few phrases we are adventuring an expression of the epic, dramatic and lyric impulse in men's hearts, and of the solemn music which rolls through the temple of the Old Testament in the Book of Ruth, the Book of Solomon and the Psalms!

What must be included in the theory of poetry represents but half of the problem. There yet remains to decide what must be excluded. It would be as serious a

fault to make the theory too broad as it would be to make it too narrow. There is a negative as well as a positive process in definition-making! In other words, not only must one say what poetry *is*, but care must be taken to differentiate what poetry is *not*. A visible line, then, must be drawn between poetry and prose, because very often the one insensibly shades into the other, as it does in the following passage from Francis Thompson's essay on Shelley:

The universe is his box of toys. He dabbles his fingers in the day-fall. He is gold-dusty with tumbling amidst the stars. He makes bright mischief with the moon. The meteors nuzzle their noses in his hand. He teases into growling the kennelled thunder, and laughs at the shaking of its fiery chain. He dances in and out of the gates of heaven; its floor is littered with his broken fancies. He runs wild over the fields of ether. He chases the rolling world. He gets between the feet of the horses of the sun. He stands in the lap of patient Nature, and twines her loosened tresses after a hundred wilful fashions, to see how she will look nicest in his song.

And so it is that in setting limits to the theory of poetry, we encounter perhaps the most perplexing puzzle of all. The necessity of self-restraint is no more obvious in life than it is in art and so, *a fortiori*, in the essay of a theory of art.

Nor are we much concerned here with matters of etymology. It is little to the purpose to note that the robust old English term for poets—"makers"—suggests at once the Greek "poieo," to make, produce, execute, used especially of works of art. It is but little more to the purpose to recall that the classical Greek equivalent of poetry—"poiesis"—was applied almost exclusively to designate the artistic productions of the imagination, expressed in language. It is of some interest to note that poetry is thus not necessarily associated with verse or rhyme, as many people seem to think. It may conceivably find expression in prose as well. Vernacular usage,

however, has gradually restricted the term, when used without qualification, to metrical poetry, whether rhymed or unrhymed. These, however, are matters of philology.

It is *very* much to our purpose to recall that Plato and Aristotle, if we take into consideration the religion of ancient Greece and the particular notions of divinity which it fostered, made a closer approach to the genuine exposition of the essence of poetry than has yet been attained. In that graceful, beautiful little "Dialogue with Ion," Socrates says:

All good poets, epic as well as lyric, compose their beautiful poems not as works of art, but because they are inspired and possessed. And as the Corybantian revelers when they dance are not in their right mind, so the lyric poets are not in their right mind, when they are composing their beautiful strains . . . . The poet is a light and winged and holy thing, and there is no invention in him until he has been inspired and is out of his senses, and the mind is no longer in him; when he has not attained to this state, he is powerless and unable to utter his oracles. Many are the noble words in which poets speak of actions . . . . but they do not speak of them by any rules of art; only when they make that to which the muse impels them are their inventions inspired; and then one of them will make dithyrambs, another hymns of praise, another choral strains, another epic or iambic verses—and he who is good at one is not good at any other kind of verse; for not by art does the poet sing, but by power divine. Had he learned by rules of art, he would have known how to speak not of one theme only, but of all; and, therefore, God takes away the minds of the poets, and uses them as his ministers, as He also uses diviners and holy prophets, in order that we who hear them may know that they speak not of themselves who utter these priceless words in a state of unconsciousness, but that God is the speaker, and that through them He is conversing with us.

There is an echo of these words in the famous lines from the first scene of the fifth act of Shakespeare's "Midsummer Night's Dream":

"The lunatic, the lover, and the poet  
 Are of imagination all compact;  
 One sees more devils than vast hell can hold,  
 That is, the madman; the lover, all as frantic,  
 Sees Helen's beauty in a brow of Egypt;  
 The poet's eye in fine frenzy rolling,  
 Doth glance from heaven to earth, from earth to heaven:  
 And as imagination bodies forth  
 The forms of things unknown, the poet's pen  
 Turns them to shapes and gives to airy nothing  
 A local habitation and a name."

There are Browning's significant lines in part one of "Paracelsus:

"God is the perfect poet  
 Who in His person acts His own creations."

And there are Francis Thompson's observations where he declares that "Almost every religion becomes a center of poetry," and again where he comments on, "The one thing needful for poetical life—inspiration." The metaphysical aspect of poetry has been a dominant strain through all the theories of poetry from Plato to our own time. Perhaps in Aristotle it finds its richest expression, when, in the fourth chapter of the "Poetics," he says:

Poetry in general seems to have sprung from two causes, each of them lying deep in our own nature. First, the instinct of imitation is implanted in man from childhood . . . and through imitation he learns his earliest lessons; and no less universal is the pleasure felt in things imitated. . . .

Imitation, then, is one instinct of our nature. Next, there is the instinct for "harmony" and rhythm, meters being manifestly sections of rhythm. Persons, therefore, starting with this natural gift, developed by degrees their special aptitudes, until their rude improvisations gave birth to poetry.

Now there is an old adage to the effect that when masters disagree their disciples are free. It is a great com-

fort to have the consciousness of perfect freedom in such an academic matter as this. It gives one that delicious possibility of exploration which existed after Columbus' time, "when a man got up in the morning and said, 'I have an idea. If you have nothing better to do, let us go continent-hunting.' And he that had not found an island or so was accounted a fellow of no spirit." There is a continent in literature as yet undiscovered. It is the philosophic theory of poetry which will establish for all time the genius and species of inspired song! Many already have gone continent-hunting and some of the islands have been discovered and charted. First of all, the agreement is unanimous that *poetry* is an art. Second, it must be contained in concrete expression. Third and fourth, and fifth, it centers about the fundamental concepts Beauty, Truth and Human Experience (or Life). Sixth, its concrete expression takes the form of language. Seventh, this language is rhythmical, and, eighth, usually metrical. Ninth, poetry has to do directly with the emotions, and, tenth, with the imagination.

Perhaps, then (and here we muster all our courage in the attempt of the impossible), perhaps *poetry* may be considered to be *the art of expressing truth, beauty and human experience, in rhythmical and usually metrical language, with direct appeal to the emotions and the imagination.*

Poetry is obviously not a science. Neither is it a decorative or useful art. The question of whether or not poetry is a fine art involves too delicate and too nice a point of aesthetics for a limited discussion. It is really a matter of personal taste how one classifies the fine arts. To our notion, poetry and the other rhythmic arts should be included in the grouping.

In the matter of expression, it is not of much consequence whether a poem be recited aloud, or chanted, or sung, as it undoubtedly was in the beginning; or whether it be written down as it was after papyrus and the stylus

had made manuscripts possible. That poetry be articulate is sufficient. The *form* of the utterance is a matter of taste and choice.

The use of the term "expression" was deliberately calculated to include the intellectual processes involved in the formulating of thought as literature. It seems to us to be redundant in the definition of poetry to describe what is self-evident! If one takes for granted that man is a rational animal, it is scarcely necessary to include any phase or all phases of the operation of the artist's rationality in a definition of one of the arts in which man engages as a rational being. It is quite different, however, to designate to what aspects of rationality in his audience an artist appeals in the exercise of his art!

When we spoke of *truth* as being part of the subject matter of poetry, we had in mind two sentences from Archbishop Spalding's writings: "In the best poetry is found the most perfect expression of the purest truth." "In the best poetry is found the highest expression of the deepest truth." We had in mind also that truth is the highest quality in art; truth which finds its expression in absolute faithfulness to the facts of religion, nature, history and life! Nor is truth only a quality of art—it is also and essentially of the subject-matter of art!

Truth is something which, relatively to ourselves, is a matter of the intellect, and is a reasoning about the great fundamental objects of philosophy—and of poetry—God, the World, the Soul. In art it is the conformity to the Divine Ideal which the mind recognizes in nature and in humanity. Again it may be the invisible world of the angels and the saints—again the realization of the contents of Revelation—again the theories of life abstracted from the world about us. In every instance it is the universe of intellect in which our *real* self moves and dwells and has its being. It is the tangible expression of what is perceptible to the mind alone, and which our

senses can never actually report to us. In brief, *truth* as it finds expression in poetry is none other than the symmetry, the proportion, the rightness, the conformity of all that is, to the divine, the spiritualized ideal as we know it with our finite mind and in nature. On himself, on the fineness or coarseness of the poet's spirit, depends the vigor of the poet's "truth" or its decadence! On that, too, depends materialism in poetry, or Christianity!

As for the precise difference between the concepts "truth" and "beauty," it is a very delicate distinction. Beauty would seem to consist in conformity of the object to the type to which it belongs—the possession by the object of the characteristics which belong to it—in a word, that it possess excellence of form. It is this *sensible* quality that demarcates truth from beauty. And the beauty which finds expression in poetry is really the standard of esthetic perfection which the mind forms and seeks to express in the fine arts and in the rules which govern those arts. The place of this beauty in poetry was perhaps best indicated, if indirectly, and the distinction between it and the mere phenomena of human experience or life clearly pointed out, by Cousin, when he said: "The domain of beauty is more extensive than the domain of the physical world exposed to our view; it has no bounds but those of entire nature, and of the soul and genius of man."

Human experience is life as we know and see and understand it—the relation of man to man, and man to nature. It necessarily follows that the material of poetry, if it does not embrace all and whatever the universe contains, admits whatever may be grasped by the intellect and made to appeal to the emotions and imagination. We should be slow to designate anything as outside this possibility. For art, at its best, is not an escape from life, nor a criticism of life, but an expansion of life into regions which ordinary human experience cannot otherwise reach. Poetry must be large not only in its subjec-

tiveness, but in its objectiveness as well. There must be the *epic* impulse as well as the *lyric*. The broad vision as well as the private dream must find expression. The description of a passing railway train is every bit as legitimate a theme for a poem as is a lonely road in an April rain, or the vision of God which Francis of Assisi saw in nature! It is true, of course, that the world has experienced its mightiest surge forward in the wake of the world's dreamers. But it also feels a mighty stirring, and a lifting impulse, at the sound of the voices of its captains of practical affairs!

The vexed question of the matter of meter in poetry must be dabbed at their leisure by the Aristotelian and Hegelian Schools. Both largely agree as to the necessity of rhythm. Both essentially disagree on the necessity of meter. One hesitates to go so far as Hegel did when he declared that "Meter is the first and only condition absolutely demanded by poetry." That is too narrow a view. Aristotle was probably more right in the matter than was Hegel when he found the secondary source of poetry to be the universal instinct for harmony and rhythm. Rhythm *would* seem to be the essential fact of poetry, a conclusion reached by Gummere in his "historical argument" in "The Beginnings of Poetry." Of course, it is quite true that meter is characteristic of much of the best poetry—but poetry is really wider than the restriction Hegel attempted to put upon it, wider even than the modified Hegelianism of his followers. And since rhythm is the essential fact of poetry, it is only fair to judge a poetical composition by the test of rhythm first and meter afterwards. For the place of meter in poetry is really that of a perfection of the poetic art. "The perception of harmony lies in the very essence of the poet's nature" and in meter harmony finds its fullest flow. As Emerson once remarked, "The best thoughts run into the best words; imaginative and affectionate thoughts into music and meter." It is but just, to add



that the form of poetry is not to be thought of as a merely arbitrary thing imposed upon speech, but as that aspect which speech presents when its aspiration towards beauty has worked out its lawful and perfect ends (Leigh Hunt).

And finally, as to the last phrase in our essay of a theory of poetry—"a direct appeal to the emotions and the imaginations"—we must admit that it is a deliberate departure from the conventional definition of poetry. It has always seemed to us the specific fault of definitions of poetry that they invariably tell you what is perfectly self-evident, namely the starting point of poetry, the intellectual process and emotional enthusiasm of the poet, but never designate the destination of the poet's work. In an art, it is almost imperative to specify to what in his audience the artist appeals. For in this way, as well as in the mode of expression, is one art specifically differentiated from another.

Aristotle defined art as an imitation of nature, capable of inducing in the individual an emotional catharsis. It remains true to this hour, that the measure of the greatness of a work of art is the proportionate catharsis of the emotions which it causes in the spectator. And so it is that the poet definitely seeks his point of contact with some possible emotion which will correspond with the emotion dominating his own theme; and the reason will only assist in developing this emotional appeal, as the emotions in the other case assist in developing an appeal to the reason. "In different types of poetry, and in the work of different poets, these contrasted elements will of course show very different proportional importance, and it is usually the case that a great poem is marked by the presentation of a great idea. Yet its characteristic quality will nevertheless be the fusion of this idea with an utterance of joy, sorrow, love, pity, fear, devotion, grief,—by means of which it will find lodgment in the reader's mind, fused there also with the corresponding emotion."—(Alden.)

The same parallel exists, almost, in the case of the appeal which the poet makes to our imagination. In either case our intelligence is addressed. But the direct appeal is to a particular portion of our rational processes, when, as here, the poet appeals to our imagination. Particularly does he so appeal when he takes familiar objects, commonplace realities, and shows forth to us different meanings which he has seen in them by qualities of his own. Or, take the poets of the "Metaphysical School"—Crashaw, Shelley, Coleridge and Francis Thompson—without appealing to our imagination these starry singers would have been utterly at a loss to interpret to us the vision which they had of the hidden and the spiritual significance of life!

And last, how is this miracle of poetry brought to pass? What makes a poet? Let Francis Thompson answer: "Most poets, probably, like most saints, are prepared for their mission by an initial segregation, as the seed is buried to germinate: before they can utter the oracle of poetry, they must first be divided from the body of men. It is the severed head that makes the seraph."

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## OLDER CATHOLIC USE OF FABER'S HYMNS

In preceding papers on various aspects of Father Faber's devotional verse I have called attention to its hymnodical values and to the large use made of it by Protestants not alone in the many volumes of "sacred verse" issued for private reading, but as well in their hymnals intended for public service.

All that has thus far been said was intended to lead up to a practical investigation of the uses made of Faber's hymns by Catholics. He was undoubtedly a poet; and we know that his Catholic asceticism is beyond question as to theological correctness and modern adaptability. His unction, too, is most affecting, while his manner of presenting spiritual truths is most attractive. Do we, then, use his verse as largely as we should?

For practical purposes, I shall divide the investigation into two parts. First of all, we shall consider the older hymnals. Next, we shall take some present-day hymnals. It will appear that Faber seems to be losing hold of American Catholic clients, but is retaining (or once more gaining) the affections of our transatlantic cousins. One might not seriously complain of this disproportion, if only we had, on this side of the ocean, an abundance of good hymns wherewith to replace those of Faber. This, however, I do not believe; and therefore the moral of the present study is a plea for a greater use of Faber's hymns by American Catholics.

Of the older hymnals, I select but two (omitting even the *Crown of Jesus*, of whose 175 English texts about one-eighth are Faber's); and of the present-day hymnals I take seven (omitting the *Arundel Hymns*, of whose 232 English texts 55 are Faber's, a splendid proportion).

In order to trace in a compendious manner, but with approximate accuracy, the use of Faber's hymns by Catholics, I must select only a few hymnals for comparison. It is a delicate task so to do, for in omitting many,

I may seem to be reflecting on them. This is far from my purpose, just as it is far from my purpose to present for special commendation the ones I do select. The considerations which will govern the choice of hymnals will be partly the power they have to illustrate present use of the hymns as compared with the older use, and partly the convenience afforded by those hymnals in which, for various reasons, it is not very difficult to identify Faber's hymns. Where (as, *e. g.*, in the *Roman Hymnal*, *St. Basil's Hymnal*, the *Crown Hymnal*) no indication of Faber's authorship is given either in an Index of Authors or on the page where the hymn is printed, the labor of identification is not a light one. Indeed, the task has not been a light or pleasant one even in the nine hymnals chosen here for illustration. Nevertheless, the comparison of hymn-books is instructive. It offers many practical lessons for the compilers of hymnals. Some of these lessons hardly need any comment; others will bear appropriate emphasis and may be able to point a moral.

It will be convenient to indicate the hymnals by the capital letters of the alphabet. First of all, let us investigate two of the older hymn-books:

A. *The Popular Hymn and Tune Book*. Edited by Frederick Westlake, Associate of the Royal Academy of Music, London, 1868. This large volume was published by Burns, Oates and Company for Catholic use, and contains 289 hymns. It will furnish us with a point of departure, as it has no less than 48 of Faber's hymns.

B. *The Catholic Tune-Book, containing a complete collection of tunes in every metre to all the English Hymns in general use*. Edited by John Storer, Mus. Bac., Oxon.; Mus. Doc., Trin., Tor., etc., etc., etc., London, 1892. The volume has only the tunes, and indexes the hymns merely by the first lines (not mentioning the authors); but of its 277 hymns with English text I have identified no less than 59 by Faber. His vogue appears to have grown notably in the interim from 1868 to 1892.

These two hymnals may serve to represent the older tradition; and a comparison of them with each other, and of both with the seven present-day hymn-books, will

prove interesting and enlightening. For instance, I find in none of the nine hymns except A, the following:

1. Christian! to the war!
2. O God, Thy power is wonderful.
3. O Jesus, God and Man.
4. Why is thy face so lit with smiles.

Catholics suffer from the lack of a good marching hymn. Dr. Ganss came to our relief—at least in part—by his fine tune to the “Hymn for the Pope.” It is in marching time, is full of sober and vigorous melody, and is easily learned and easily sung. It is arranged for full band, orchestra, organ, etc., as well as for solo and for chorus of mixed or male voices; and the text has been translated, I believe, into more than a score of modern tongues. A competent Catholic critic, however, who is not unfriendly to the hymn, has nevertheless printed his opinion that it does not equal the famous Protestant marching hymn, “Onward, Christian Soldiers.” The tune of this latter hymn was composed by Sir Arthur Sullivan; the words, by the Rev. S. Baring-Gould. Both words and tune are full of devotional fire, although—at least in one stanza—the author of the words achieves an unintentional *tour de force* of irony in the lines:

Like a mighty army  
Moves the Church of God;  
Brothers, we are treading  
Where the saints have trod;  
*We are not divided,*  
*All one body we,*  
*One in hope and doctrine,*  
*One in charity.*

The latent humor of the lines I have italicized will leap into lively recognition by all who reflect that the author was an Anglican clergyman—a minister of the House Divided Against Itself. But we may well forget the humor in a deeper sense of our own lack of a good hymn like this for marching purposes, and our probable conjecture that he found his inspiration in the previously-

published hymn by Faber, which I have marked as No. 1 above, and which has for its refrain the lines:

Christians! to the war!  
Gather from afar!  
Hark! Hark! the word is given:  
Jesus bids us fight  
"For God and the right"  
And for Mary, the Queen of Heaven!

Would not this naturally suggest to Baring-Gould his own first lines:

Onward, Christian soldiers,  
Marching as to war,  
With the Cross of Jesus  
Going on before, etc.

Alas, we had no Sullivan to make Faber's stirring words immortal (witness the feeble attempt in Westlake's volume, A, No. 235). It does not appear rash to suppose that Baring-Gould found his inspiration in Faber's hymn, as he probably found a like suggestiveness for his famous hymn

Daily, daily sing the praises  
Of the city God hath made, etc.

in the hymn (sometimes incorrectly ascribed to Faber) which was printed in 1854 and was very popular (as it has always been) with Catholics before Baring-Gould composed his. I refer, of course, to

Daily, daily sing to Mary,  
Sing, my soul, her praises due, etc.

It must be confessed, however, that the rhythm of the stanzas in Faber's hymn is most difficult for a musician to compose a marching-tune to, as the second and fourth lines have feminine endings. Faber admitted that he had no musical knowledge, and his lack of it is sadly apparent in this composition. Perhaps a Sullivan's musical power might nevertheless do something good even with this handicap of rhythm. We might well hope so in view of the growing use by Catholics of "Onward,

Christian Soldiers'' as a marching-tune in public processions.

Coming next to No. 2 above, omitted in all the hymnals we are considering here (except A), we feel some astonishment in the reflection that our separated brethren have made good use of it while we reject it. It is used, for instance, in the *Hymnal of the Methodist Episcopal Church* (New York, 1878) and in the excellent—perhaps the best of all non-Catholic hymnals—*English Hymnal* (Oxford, 1909). So majestic and abundant in thought is the hymn that, curiously enough, a different cento of its stanzas is given in each of the two hymnals. Could not Catholic hymn-books carve at least one majestic hymn out of that large quarry? Or is it too "poetical" for us? I do not think that we should fear occasionally to include a hymn that will lift us into the altitudes of our being, so that we may share the enthusiastic *O altitudo* of Sir Thomas Brown in his *Religio Medici* (Cap. ix). There is a music of the spheres in Faber's hymn:

O God, thy power is wonderful,  
Thy glory passing bright;  
Thy wisdom, with its deep on deep,  
A rapture to the sight.

I see thee in the eternal years  
In glory all alone,  
Ere round thine uncreated fires  
Created light had shone, etc.

Now I think there is a danger of falling into a certain meanness or pettiness of devotion in endeavoring to make our hymns solely prayers of petition rather than, at times, of simple praise and adoration. The psalms of David, or the mighty *Te Deum Laudamus*, might sometimes be our hymnodal model. And with the meanness of mental attitude there will very commonly be associated a literary and a musical meanness in the text and tune. Where the hymns clamor for everything at once, they are quite apt to be open to obvious criticism of

their rhyme and their rhythm, their phrase and their thought, their tune and their tempo. I think that such hymns are bad models to set before children (or grown folk as well) whether from a literary or from a devotional point of view; for they blight any nascent beautiful taste and—worse still—they drain true devotion of its virility. No plea is made here for gorgeous phraseology. The hymns should be in simple language, but the thought should sometimes be elevated and inspiring. Faber was a friend of Wordsworth, and was his follower in the gospel of simplicity of language; and both were poets. But now we look to the Francis Thompsons of the day for our petry and to—what shall I say, the Bill Nyes!—for our hymns.<sup>1</sup>

"O my darling, O my darling,  
Will you sometimes think of me?  
Then my darling, O my darling,  
I will sometimes think of thee.  
But, my darling, O my darling,  
If you never think of me,  
Then my darling, O my darling,  
I will never think of thee."

With respect to No. 3 ("O Jesus, God and Man"), its omission is not a notable loss. No. 4 ("Why is thy face so lit with smiles") could furnish forth a practical hymn for Ascensiontide, by a judicious selection of stanzas and, perhaps, some slight alteration of text.

Coming now to the *Catholic Tune Book* (1892), which I have marked B, we may place here the titles found in none of the other eight hymnals we are considering in the present paper:

5. By the spring of God's compassion.
6. God of mercy, let us run.
7. Hail, bright Archangel.
8. Mother of God, we hail thy heart.
9. My soul, what hast thou done for God?
10. O Anne, thou has lived . . .
11. O dear Saint Martha.

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<sup>1</sup>The latter portion of my thought is not a gross exaggeration; for the "mine" and "thine," the "me" and "Thee" which almost limit our hymnodal rhyming of today were not badly caricatured in Nye's poem:



12. O do you hear that voice from heaven?
13. O faith, thou workest wonders.
14. O happy flowers.
15. O mighty Mother, why that light.
16. Sweet Saint Philip.
17. The chains that have bound me.

One can find various but good reasons for the omission of these hymns from a volume intended for general parish use. Most of the numbers indicate texts for special devotions or special patronages of saints.

Thus No. 5 is a hymn in honor of St. Raphael—although a hymn composed of stanzas 1, 2, the first half of 5 and of 6, and 12, might be available as a hymn for more occasions than one.

No. 7 is in honor of St. Michael (the metre is satisfactory, and a cento from the poem comprising stanzas 1 to 6 inclusively, and 12 and 15 would prove inspiring).

The titles of numbers 10, 11, 16 indicate their intended use in hymnals; but the length (and, in No. 10, the peculiar metre) would prove an obstacle to hymnal use.

No. 6 is a translation of the *Summe Deus clementiae*, and while quite felicitous, might well be replaced by that of some other Catholic translator if for no other reason than an educational one, namely, to impart silently the needed information that Catholics possess able translators from the Latin hymnology whose names should be better known than they now are.

Stanzas 1, 3, 4 of No. 8 would make a beautiful hymn in honor of the Immaculate Heart of Mary.

The sixteen stanzas of No. 9 form rather a meditation than a hymn, and a brief cento would hardly convey the full lesson or meaning of the poem.

Stanzas 1, 2, 6 of No. 12 would form a good hymn for inculcating forgiveness of injuries—a moral lesson sometimes needed even by pious people.

No. 13 deals with "Conversion," and is not suited for congregational use.

No. 14 is an imitation of verse by St. Alphonsus which

has been otherwise well rendered; but stanzas 1, 2, 5 would make a highly devotional as well as inspiringly poetical meditation for Holy Communion or the Exposition of the Blessed Sacrament.

No. 17 is unsuitable for hymnal ends both by its length and by its metre.

No. 15 is an exquisitely poetical meditation in 21 stanzas, on the Descent of the Holy Ghost. It is too long a hymn, nor could a brief cento convey in any fashion its beauty and devotional fire; and yet the hymnal editors must have turned away from it with longing and deepest regret. How it was stripped of much of its beauty and most of its devotional meaning by the awkward and unwarranted tampering with it exhibited in a Protestant edition (E. P. Dutton & Company, New York, 1879) of the *Poems* has been narrated by Brother Azarias in Murphy's edition (p. xiii).

Altogether, the poems whose titles are found only in B offer good reasons for their omission in the other hymn books.

Our next step is to examine the titles found only in A and B. These are:

18. Come, Holy Spirit, from the height.
19. From the highest heights of glory.
20. Hail, Gabriel, hail.
21. O blessed Father! sent by God.
22. The moon is in the heavens above.

No. 18 is a translation of the Golden Sequence, *Veni Sancte Spiritus*—a beautiful one, it is true, but (for the reason given above in respect to No. 6) would be better replaced by the work of some other Catholic translator.

No. 19 (in 8 stanzas of 8 lines each), No. 20 (in 15 stanzas of 6 lines each) and No. 21 (in 20 stanzas of 4 lines each) are dedicated to the honor of Sts. Mary Magdalene, Gabriel, and Vincent of Paul respectively. As these are quite special devotions, the omission of the texts is very intelligible. In addition to this reason, the poems are long and might be spoiled by much condensation.

There are so many appropriate and beautiful hymns in honor of "The Mother-Maid" that we can well spare No. 22.

We have now fairly exhausted the titles of hymns found only in the "older" tradition, and must next take account of those which have found place in the hymn books of the present time. Here (as has been said above) the task of selection becomes a delicate one. But as it would be manifestly impossible to include all the Catholic hymnals now in use, and as a fairly comprehensive survey can be gained by limiting ourselves to a few significant ones, we have chosen but seven. These, however, will represent England (C and D), Scotland (E), Ireland (F), and America (G, H, I).

H. T. HENRY.

## PIERRE LOTI AND RENÉ BAZIN—A COMPARISON

### I

#### PIERRE LOTI

Quite often in literary history great writers are studied by contrast with one another. We are familiar with the many comparative studies on Homer and Virgil. We hear of companion courses on Goethe and Schiller in which the mutual relations of the two greatest German singers are exhaustively treated. The present essay deals with two French writers whose names have sometimes been linked, though they differ as much as two writers can differ in choice of theme, in development of characters, in their philosophy of life and in their attitude towards the questions of greatest moment to man. We mean Pierre Loti and René Bazin. M. René Doumic, of the French Academy and one of the greatest of French critics, joins the names of the two writers in a course of lectures which he recently delivered on "The Descriptive Novel—from Loti to Bazin."

We have just said that they differ as much as they possibly can in all those traits that must to some extent find expression in the written work. They are both writers of fiction; both excel in description and in portrayal of character; they are both in their own way, realists.

Yet, while Loti is, if not a blasphemer and a scoffer at revealed religion, yet an out-and-out atheist, materialist and outspoken epicurean, living merely for the sensual pleasures of life—Bazin is a devout Catholic and all that that phrase necessarily implies. While Loti goes far abroad in his quest of themes and characters—to the Sahara, to the Islands of the Southern Seas, to the sea-ports of the east, to Singapore, to Stamboul, to Tokio—Bazin is a "provincial" writer, finding his themes in his own native France, seldom being found, as Doumic says, "on the boulevards of Paris." While Loti's one redeem-

ing trait is his pity and his sympathy with all suffering beings, a sympathy frequently based on a false and sickly, at times perverse and nauseating sentimentality—he simply cannot look at any being in pain—Bazin's attitude towards suffering man is that of a Christian, whose heart is stirred by divine charity, recognizing in even the humblest and least of his afflicted brothers and sisters, Christ-redeemed souls, destined equally with himself for an eternal inheritance in the kingdom of God's love.

And yet, as we shall see in the course of these two papers, the works of the two men lend themselves admirably to a "comparative study." They are both contemporary writers, both are distinguished for their descriptive novels, they are practically of the same age, Loti being only three years the senior, and a comparative estimate of their work is even now opportune as any subsequent book of either writer will hardly change his position in French letters. No exhaustive critical study of either writer has yet appeared, though both René Doumic and Jules Lemaître treat of Loti and Bazin in their studies of modern French literature.

Loti's chief quality is a matchless descriptive power—he captivates, he enchants with the magic of his phrases, with his wonderful gift of depicting exotic scenes and scenery and conditions. He has, therefore, rightly been called, "un puissant charmeur." He weaves his phrases and sentences so that they exert a strange spell on the reader. "I have just read the six volumes of Pierre Loti and feel like one inebriated"—je me sens parfaitement ivre (Lemaître). It is perhaps not so much by any special quality of style that Loti achieves his effects as by his strange, out-of-the-way, exotic, themes and scenes. He is infatuated with and raves over the "mystic Orient." One of his latest works—*La Turquie Agonissante*—is a wearisome and shallow apology for Turkish civilization. As a boy he dreamt of the wide expanse of the sea and of foreign climes. He abhors Western culture.

He dreads its introduction into the Orient. In these respects he resembles that other strange writer of our own time—the late Lafcadio Hearn, who was at his best when he described weird, unusual events and the life and thought of a foreign civilization.

Loti is above all a stylist. It cannot be said that he has introduced any new theme, or opened new vistas, or described experiences never before voiced by writers. He rings the ceaseless changes on the old, old topics, which have long been the common property of writers of poetry and romance; love and hate, and man's powerlessness when confronted with the vast forces of nature, the inevitable oncoming of death. But it is as an interpreter of the effects produced by nature in her various moods on man himself, that Loti is gifted far above other writers of this generation. Whether he dwells on the infinite expanse of the silent sea, the ponderous heat of an African noon, the long silent night spent in tropical waters, or conjures up before you the unending vistas of the burning desert—it is always the peculiar effect of these changing aspects of nature on man himself that is the striking feature of his description. Loti in fact is an impressionist, like Daudet and Goncourt. He seldom gives you a connected account of a long-drawn-out event or follows any character along the path of what some authors would call his "psychologic development." It is the impression of the moment which he records after the manner of one jotting down moods and whims and fancies in a carelessly kept diary.

Dwelling much in strange climes and consorting familiarly with people to whom Christianity was not a living force, Loti cannot be said to have strengthened the faith which once was his. In fact, he goes through life without any deeper religious convictions than were possessed by most of the half-civilized friends and companions of his wanderings. It is the people that interest him—their moods and temperaments of the fleeting hour, not their

speculation concerning aught beyond the grave. Loti is steeped in matter, he knows only sense and nerve impressions, he is callous to all else save the effect wrought upon man by his ever-changing environment, by nature unfathomable, mysterious, inscrutable, yet finally, with hollow mockery, hurrying men and things to the silent oblivion of the tomb. "He is constituted," says M. Doumic, "to receive only the impression of exterior things." And always it is self that is put in the foreground. We are told what effect nature, whom he had seen in all her moods, wrought upon his own sensitive imagination; of his adventures, his emotions, his deceptions.

In fact, it seems at times that Loti writes for a limited circle. Few will care to follow the author in his long-drawn-out reflections, in which he ever harks back to the final triumph of inexorable nature over man and his ephemeral works. He is like a dilettante weaving little puzzles and esoteric problems for a select few. It requires a peculiar bent of mind to sympathize with these farfetched speculations on the empty nothingness of things and even of sensual pleasures. How different in all this is Bazin! When he studies the lot of the poor and the suffering, how sane and sympathetic his reflections! How readily he enters into their life and makes us understand their secret burden! Bazin never held that true art and true literature are for the solace of the few. "He asserts, on the contrary, that those who write for the chosen few are the very ones who have lost sight of the principles of real literature; they are so absorbed in the analysis of a single passion that life in its entirety escapes them. The common people are more sane; love is with them an incident in life, not the whole of life."

It is characteristic of Loti that of his numerous books, exotic in theme and character, only two should be concerned with the life of people akin to us in race, culture and religion. These are *Ramuntcho* and *An Iceland Fisherman*—the former a story of the Pyrenees, the lat-

ter a picture of the simple life of the Breton fisherfolk. They are the only two worth reading. His other books, in the opinion of René Doumic, bear beautiful titles and are full of promises which they do not fulfil. *Fantômes d'Orient* and *Livre de la Pitié et de la Mort, Le Désert, Jérusalem, Galilée* only fill space and keep the writer's name on the book list. The last three form a trilogy and in them the author poses as a silly and shallow defender of rationalistic views made popular by Renan and Strauss. "The Book of Pity and of Death" is even worse than silly—it must strike many a reader as revolting in its wretched sentimentalism. For what can be said of a work disfigured by a long and wearisome narrative of the author's feeling before he found courage to put a merciful end of the life of a mangy cat?

Even "An Iceland Fisherman" is not altogether objectionable. A reviewer in the *Revue de Deux Mondes* thinks it were hard to find another book which preaches so forcibly the vanity of all our endeavors, the uselessness of every effort and the utter hopelessness of life. But what is Loti's solace for the inevitable sorrows of life? It is, as may be surmised,—brutal, sensual indulgence. His book "Propos d'Exil," filled with the gloomiest pessimism, ends with the confession that it is only sensual desire that might attach him to any particular place. He sees absolutely no reason for entertaining kind thoughts of those with whom he once had lived. In a letter in "Aziyadé," a story of Turkey, he makes this hideous confession to a friend: "Believe me, time and debauchery are the two sovereign remedies . . . There is no God, there is no morality; naught exists of all that we have been taught to respect; it is a life which passes away, from which it is logical to seek the greatest amount of pleasure . . . I believe in nothing, in no one; I love no one, nothing; I have neither faith nor hope." In view of this perverse philosophy, English readers should be told that they need not go to Loti's books for pictures



of Oriental life and scenery. They will find compensation in Mr. Robert Hichen's word paintings of Mediterranean lands and in the recent work of Mr. George E. Woodberry, "The Color and Atmosphere of North Africa."

It is depressing to note how a writer of such charm as Loti abuses his splendid gifts which he might have used not only for the fascination, but like other and greater writers, for the moral uplift of his readers. Here again we note by contrast the superior genius and the deeper insight into life's riddles, that are the gift of René Bazin. He, too, looks into the sorrowful secrets of the heart, especially in *Donatienne*, the story of the unfortunate wife of the tenant farmer, Jean Louarn, in *The Coming Harvest*, and lately in *Davidée Birot*. He, too, presents us with melancholy pictures, but yet we see that God is still in high heaven, and that He still sends His grace and blessing not only to those of good will, but even to those who have wandered far into the paths of sin and into the night of unbelief.

It is hardly worth while to discuss Loti's characters. He presents so few that are really types of people whom one would care to know in real life—and at that, they are hardly more than creatures of sense and impulse, unmoral rather than designedly wicked. Morality means nothing to them. Rarahu, Aziyadé, and Fatou-gaye—they are the same under different skies—hardly raised above the luxuriant earth upon which they dreamed and frittered away a worse than useless life, even their better emotional experiences scarcely rising above sense impressions. He has hardly any noteworthy masculine types at all,—the few sailors in "An Iceland Fisherman" and "Jean Berny, Sailor" excepted. But Bazin follows his characters through all the joys and sorrows of their existence. Tante Giron, Madame Corentine, Lucienne Oberlé, Donatienne, Pierre Noëllet, Paul Henry, M. Ulrich Biehler and Gilbert Cloquet, are types

—fine types of men and women you know,—whom you would not be afraid to meet, normally developed characters. And we esteem Bazin, says Doumic, because in his works “there is delicacy and elevated sentiment, because he has had the courage to remain pure and sincere, although he is always clear-sighted and true to his situation.”

It remains to sum up the final effect of Loti's strange, exotic stories of the Orient. There is a note of wretched pessimism, of fearful gloom, of utter despondency, that drags itself through practically every one of his volumes. Upon the matured reader this should have no very perceptible effect. But it is to be feared that the charm of his style, the splendor of his descriptions and the sensuous melancholy which he flings over certain scenes, as well as the rhythm of his magic phrases, will captivate younger readers. They are to be put on their guard against such literature. The reading of his books is apt to have a depressing effect upon minds of a certain type. For his works may engender false and artificial emotion and leave one under a wrong impression that we are really victims of nature and cannot escape the influence of her environment. Besides, there is the evident danger that is always nigh in associating with one who has cast to the winds even the conventional standards of morality and who has nothing but a pitiful smile for those who obey the higher law of reason and the dictates of conscience. Moreover, as Dr. Barry well remarks, “though a rebel to conventions, he (Loti) puts no large philosophy in their place.”

Loti has been much lauded as the matchless conteur, who brings home to us the charm of foreign lands, especially the wonderful Orient in pictures of irresistible fascination. But we have seen that he vitiates his tales with the reflections of his own blasé mind. Even in this realm Bazin, who as has been said, “dwells in an air of spiritual elevation and serene peace” bears worthy

comparison. Over against Loti's *Le Désert, Jérusalem, Galilée, La Mort de Philae, Au Maroc* and *Vers Ispahan*, we place Bazin's delightful *croquis*—sketches of travel: *Croquis d'Italie; Terre d'Espagne; Italiens d'aujourd'hui; Sicile; Croquis de France et d'Orient*, etc. But a more detailed study of his works, especially his novels, will be taken up in another article.

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## THE WOODEN HORSE OF VOCATIONALISM

The truth of certain propositions or statements anent things educational is so patent and axiomatic that it is conceded by even the most doubting doubters to be incontrovertible. The prime importance of education is universally granted; that education is a necessity cannot be gainsaid; and that education is an incalculable benefit to the race is indisputable. These and other aphorisms, few as they may be, are as true as they are trite, and consequently they are readily, willingly and easily agreed to and embraced by all. But let anyone ask the apparently simple question, "Why is a school?" and at once the beautiful harmony and agreement in opinion evanesce and give place to a diversity of widely divergent views. Some will laugh the question away as puerile, while others will disdain answering and will ignore it as impudent and flippant.

Why is education? Is it to lead souls Godwards, or is it for a livelihood, or for manhood? It is well, aye imperative, to know the *why* of education, for all the rest is built and based upon and determined by this fundamental conception.

By reason of the fact that there has been no unanimity or common conclusion as to the why of the school and the why of education, there has been a long-standing debate over the *what* of education or, in other words, those subjects which are to be chosen as educational instruments and vehicles. What things shall a man learn? The question is ages-old but is unanswered still and remains to daunt and plague us. Aristotle, the myriad-minded Stagirite, in his "Politics and Economics" says, "What education is and how children should be instructed is what should be well known; for nowadays there are doubts concerning the business of it as all people do not agree in those things they would

have children taught, both with respect to their improvement in virtue and a happy life: nor is it clear whether the object of it should be to improve the intellect or to rectify the morals. The view gained from the present mode of education is confused and we cannot say with certainty whether it is right to instruct a child in that which will be useful to him in life or in what tends to virtue and is really excellent; for all these things have their separate defenders." These words, uttered long centuries ago, might have been attributed to some contemporary of our own, so modern and so applicable to the present day do they seem. For now, as in the day of Aristotle, men blindly and passionately advocate either the exclusively utilitarian or the purely intellectual, academic or cultural—each of these things has its separate defenders.

The seemingly never-ending quarrel of the educationalists, whether Humanism or Realism is to be the basis of education, is renewed almost daily in academic forums the world over. The technical and the practical, with their respective hosts of adherents, have repeatedly legislated each other out of existence or at least consigned each other to what S. S. Laurie once called "the limbo of ineptitudes." In either of the hostile camps may be discovered a legion of martinets who, possessed of far less wisdom than Aristotle but gifted with infinitely more self-assurance, have frequently felt themselves sufficiently oracular and impressive to fulminate their ukases prescribing what shall and what shall not be taught in the schools. These men of the tripod have settled nothing and today they "are thrust

Like foolish prophets forth: their words to scorn  
Are scatter'd, and their mouths are stopt with dust."

Neither the man with a battle to wage, or a fad to defend, or a new theory to broach, nor the man who holds a brief for any over-ridden hobby is the safe and proper

authority to consult upon a momentous question. To pass upon the claims of various subjects or studies to recognition and place in the curricula of the schools requires very much more than an opinion, a bias or a prejudice. No educator presumes to affix his *nihil obstat* to a curriculum of his own choosing and designing, for he realizes that any program of studies is, at best, but tentative and suggestive. Nor is the scholar, the university president, the professor of this or that particular subject necessarily qualified to be considered competent authority upon this broad topic of the basis of education. Teachers who have been teaching for many years, or generations even, are no more qualified, *ipso facto*, to be heard upon the curriculum than some persons who have been gazing at the stars every night or so for an equal length of time are therefore to be ranked as astronomers. In the words of Nicholas Murray Butler, "The relation of some teachers to education is just that of the motorman on a trolley car to the science of electricity. They use it, but of its nature, principles and processes they are profoundly ignorant."

Who, then, may speak and be hearkened to upon the choice of the subjects that are to be incorporated into the curriculum? We all are at least eligible to become authorities upon educational matters if we have not become such already. All teachers may, by striving, attain the heights from which they may overlook and survey the whole educational field. We may, if we will, become artists into whose souls shall be born visions of large and beautiful things to be realized and visualized in the plastic material committed to us for fashioning and moulding into more resplendent images of the Maker of Souls. Those who may be elected to judge between the humanistic or cultural and the realistic or utilitarian are those who have breadth of view and definiteness of aim.

The problem of the curriculum is one of selection and

rejection. It is evident that before anyone can decide or select the things that men shall learn there is required an understanding of what may be carelessly called man's "learning apparatus." What does it benefit us and whither does it lead to engage in interminable and heated controversy over the merits or demerits of spelling lessons, or formal grammar, or mental arithmetic, etc., if there be on our part no adequate perception of the functions of man's mind? The teacher must, then, orientate himself in the psychological facts that have direct bearing upon his life-work. Without these facts a teacher is an anomaly, a misfit, an incompetent; without them his work in the class-room ceases to have meaning so that he may be said to go on day after day hearing recitations and occasionally making a recitation of his own. It may be objected here that a knowledge of psychology does not go to make the successful teacher any more than a knowledge of laws makes a good and wise ruler. Granted; but, other things being equal, the teacher equipped with a knowledge of psychology is that much less liable to make mistakes. Psychology begets in the teacher a discernment and insight into human character that enables him to judge better of the conditions and capacities of youthful minds and to know what students really are and what they may become.

Now the first fact of psychology is the fact of consciousness. We are told that consciousness leads to knowledge and that it leads to action. Some men have thought it incumbent upon them to decide which of these two functions of consciousness is the more important and essential. The philosophers unceasingly remind us that what elevates and distinguishes man from the brute is man's rationality. To know or to strive to know, absolute, eternal and universal truth is, to the philosopher's way of thinking, the thing that constitutes man's supreme glory and is alone worthy of his concentrated efforts. But the people have pretty

generally believed that their wrestling is with flesh and blood and that the worth of a man's mental processes is to be estimated by their effect upon his everyday life. What most concerns most men is not the mind's purely rational function but how to make the mind a tool or a means for earning daily bread, how to make the mind an ally and cooperator in the body's unremitting, life-long struggle to survive. To the common way of thinking, dwelling in the realm of the abstract, on the plane of the idealistic, theoretical and practical is as unprofitable as it is uncongenial. Such is the general attitude of mind towards exercise of the mind for the mind's sake.

What has brought about this leaning towards the practical and what has caused the emphasis of psychology to be transferred to the utilitarian? This tendency or drift deserves serious study for the most difficult problem confronting educators today—the problem of vocational training—is a resultant of this tendency or drift. Much is being said and written upon the movement for vocational training, but unless the movement is traced to its source, as well as followed to its consequences, words will be but words. Before we haphazardly condemn or commend vocationalism let us seek the sources and the causes of the present sweeping demands for vocational, industrial, commercial and technical training. Such an investigation may enable us to better judge whether or not such training should be given the place it demands in our school curricula. Let us see if a just proportion can be maintained or a workable compromise be established between the cultural and the utilitarian, the two things that are so often represented as antipodal and antagonistic. Can these conflicting forces be harmonized? Can technical instruction educate? Is vocationalism alien to the purpose of education? The questions on vocationalism multiply as they present themselves.



The fruit of vocationalism may be known by the tree that bore it. Before we taste of the fruit, let us first know something of its nature. The wooden horse of vocationalism stands at our gates. "What more than madness" would it not be for us to break down our ramparts and blindly and unquestionably proceed to haul in the "unwieldy beast," which, instead of being a new Palladium, may prove to be a dire portent "big with destruction." Shall we give ear to Thymoetes and prepare, with hoisting-levers, wheels and cables, to admit the monstrous fabric or shall we hearken to Capys and "the rest of sounder mind" who would have us "at least to bore

The hollow sides, and hidden frauds explore?"

How came the wooden horse to the position it now occupies? One of the wheels on which vocationalism has moved to where it is today is what the political economists call the Industrial Revolution, a movement which began about the middle of the eighteenth century with the introduction of steam as power. The year 1776 stands in the books of history as a year famous in achievement. In that year was drawn the famous Declaration of Independence and the "Wealth of Nations" was published. That year may be taken, arbitrarily, of course, as the line of demarcation between the old and the new in the system of production, for it may be said to have inaugurated modern industrialism. Since then how marvelous is the change that has been wrought! The day when man vied with man in producing marketable commodities has passed; the small producer has been pushed to the wall and superseded by the captain of industry. There have arisen trusts and monopolistic combines so gigantic and colossal as to bewilder and stupefy the imagination. The labor of a machine has done away with the work of many hands and labor in the cottage has been transferred to the factory. Wyatt,

Paul, Hargreave, Arkwright, Cartwright, Crompton, Whitney and Watt form a galaxy of geniuses responsible for this momentous revolution.

Science, with its numerous inventions, discoveries and appliances, has made possible the existing prosperity, security and material welfare, but at the same time we have become deeply, aye indelibly, stamped with a materialistic die so that most things are reckoned in dollars and cents. Even education has become more and more dollarized. Immediate utility is the shibboleth of the day. Not Life, but a *living*, is the demand. The vocationalists assert that the youth of the land must be equipped in as short a time as possible with the means of earning the all-potent dollar. Anything and everything that to them seems to have no immediate and direct relation to the worship of the dollar, their god and their all, is declared to be from the purpose of education. All but the dollar is nothing worth. The *litterae humaniores* make a poor investment. The vocationalists are the annointed high-priests of Mammon who preach, in season and out of season and with zeal unflagging, the gospel of the glories of this world; ceaselessly they chant in chorus grand the loud refrain

“Ah, take the Cash, and let the credit go,  
Nor heed the rumble of a distant drum.”

The vocationalists, taking for granted that life is simply and solely a matter of industrial energy, have not stopped at demanding the adoption of vocational training in the schools, but have gone so far as to demand the exclusion and elimination of all that savors of the cultural and academic. They seek, not a modification or readjustment of the curriculum, but culture's unconditional surrender. Theirs is not only a crusade, but a tirade as well. To the militant vocationalist we would say that when the search for the wherewith we shall be fed and clothed absorbs all the forces of mind and body

we may discard culture and return to the primitive. When stocks and bonds, houses and lands, silver and gold become more important than virtue, honor and wisdom we may abolish and demolish the old educational landmarks and proceed to bury our better selves. The Esaus of today will repent tomorrow of having sold their birthrights to the higher things in life for the sake of a mess of pottage.

Yet the scientific spirit is not to be regarded as a bugaboo, nor is science to be tabooed as the harbinger of woes and calamities inconceivable and innumerable. But we do and must repudiate the so-called science that tends to make a nation monomaniacal and launches it upon a career of greed and grasp. We cannot and dare not welcome that brand of science which means a sinking to meaner ideals, to coarser ways of life, to more vulgar types of literature and art, to more open craving for pelf, to a more insolent assertion of pride and force; we must reject that science which means a dying down of the high standards of life, of generous ideals and of healthy tastes. If Science chooses to become the handmaid of Mammon, she will forfeit the decent respect and good opinion of mankind. Now we may sum up our attitude towards science in the words of James Russell Lowell: "Give us science too, but give us first of all and last of all the science that ennobles life and makes it generous."

A second factor of the growth and progress of vocationalism is an acceptance of the materialistic interpretation of history. This interpretation is the chief and invigorating tenet of scientific socialism and was promulgated by Karl Marx, the Moses of socialism, with the assistance of his friend and collaborator, Frederick Engels. Knowingly, or perhaps otherwise, many men agree to the following words which may be found in the "Criticism of Political Economy," by Marx: "The method of production in our material life shapes and

determines also our entire social, political and intellectual processes of life." Dazzled by the splendors and achievements of this age of gold, men have been led to suppose that material prosperity is the exponent of all progress. The numerous adversaries of higher education plainly and openly assume that the moral and intellectual forces are subservient to and shaped by the economic forces and that morality and culture may be dismissed as negligible factors in the evolution of civilization. Thus, therefore, they would mould the curriculum so that the economic would supersede and altogether supplant what has hitherto obtained.

To argue for the adoption of a system that fills only commercial or industrial needs is to ignore the fact that man has other and crying needs; it is to maintain that man has needs only as an individual of the brute creation; it is to disregard the longings and aspirations of men's souls; it is to dehumanize man; it is to set a market value upon him and liken him unto so much merchandise. Let the vocationalists say what they will, man will not be persuaded that culture is useless; he will continue to yearn for what elevates him out of the dead monotony and the confusing and devitalizing rush of business; he will go on striving after those things that give light and joy to the spirit and round out life. Indeed, he who is hostile to the cultural type of education and the things for which it stands is fighting the stars and is vainly, as well as foolishly, trying to stifle his bigger and better self.

An exposure of the absurdity and hollow falsity of the materialistic interpretation of history is not here in order, but we may take the liberty to remind our friend the enemy that, as Lowell says in his essay on Democracy, "The true value of a country must be weighed in the scales more delicate than the balance of trade. On a map of the world you may cover Judea with your thumb and Athens with a finger-tip and neither of them

figures in the prices current; but they still lord it in the thought and action of every civilization. Material success is good, but only as the preliminary to better things."

A third cause of the vocationalists' demands is the theory of evolution as popularized in the middle of the last century by Charles Darwin. It would be going off on a tangent to endeavor here to open a quarrel with the theory of evolution. Taking the theory as a scientific hypothesis, we may say of it what Eric Wasmann, S. J., says of it in the *Catholic Encyclopedia*: "It is, however, not difficult to furnish an indirect proof of great probability for the genetic relation of many systematic species to each other and to fossil forms." The theory of evolution has received much rougher handling at the hands of some latter-day philosophers who would have us believe that reason is merely ancillary to man or that it is nothing more than highly developed instinct. For example, the late William James, of Harvard, once said in a public lecture on psychology before a teachers' convention in Cambridge, Mass.: "Man, we have reason to believe, has been evolved from infra-human ancestors in whom pure reason hardly existed, if at all, and whose mind, so far as it can have had any function, would appear to have been an organ for adapting their movements to the impressions received from their environment, so as to escape the better from destruction. Consciousness would thus seem in the first instance to be nothing but a sort of super-added biological perfection." So man's mind was simply that and nothing more! Therefore, the ethical, the esthetic and the metaphysical are but incidental excess, and so much cumbersome rubbage and baggage. The natural conclusion of all this is that the cultivation of reason is so much lost time. The biological conception of man is that he is primarily a practical being whose mind is given him to enable him to find food, clothing and shelter for himself. Or, again,

brain action leads to action of the rest of the body, therefore it leads to naught else. Such is the specious nonsense taken by the vocationalists as the wherefore of their scheme of things.

The training of man is not like that of the monkey, vocationalists to the contrary notwithstanding. In an address on "Liberal Education in the Primary School," delivered before the Liverpool Council of Education back in 1888, S. S. Laurie said: "But when we are asked to give to carpentering a certain portion of the time now devoted to geography, history, reading, and so forth, we object. Those who believe that the distinction between man and monkey does not depend on the development of the thumb, are driven to protest in the name of the distinctively human in man. Can we be expected even to restrain our laughter when we see it stated by a hand-enthusiast in America that one hour of carpentering will do more for a boy's intellect than three hours of Sophocles? If the spirit of man be educated through his fingers, it is a pity that Plato and Shakespeare ever wrote and Christ ever taught."

We religious teachers, especially, must stand out as living rebukes to those who hold such a degrading view of man. We are in duty bound to combat with all the zeal and intelligence of a Saint Paul the pernicious doctrine that sanctions ignoring of the soul of man and tolerates the belief that in bread alone does man live. We must lift up our voices, and lift them up high enough to be heard above the din and roar of the busy world's traffic, and ring out loud and clear those words of Christ: "Seek ye first the kingdom of God and His justice."

The sociological views of the day constitute a fourth cause of the spread of vocationalism. The opponents of culture remind us that when the boy leaves school he will be called upon to decide vital questions of a political and of an economic nature, and yet at the school he is

not informed sufficiently about these questions and the things that relate to a man's duties in life as a citizen. They accuse us of being responsible for an untutored mobocracy. The generality of people, so they go on to say, are not concerned with moods and tenses in Greek and Latin, nor with mathematical formulæ; nor does practical politics deal with chemistry and linguistics. But all the people are concerned with taxation, immigration, legislation, labor, crime, poverty and a thousand *et cetera*. Prepare the boys for social service instead of training them to be fireside tabby cats—so we are advised.

The sociologically inclined vocationalists lament and bewail the to them tyrannical supervision and control the college or the university has so long exercised over the primary and secondary schools. The complaint is that the lower schools have been fitting youth for college life only, whereas over ninety per cent of the students never reach college. The champions of the social idea deprecate the kind of education which, as they say, renders the boy useless and helpless and, in fact, utterly unmans him for active participation in that life into which he must later enter.

"*Vitae dicimus*" was a maxim of the Romans, as it is of the present-day advocates of the "purely practical" education. Utilitarianism moulded the curriculum of the Roman school. Banking, merchandising, husbandry, war, arithmetic, laws and annals were the be all in Roman education. If it is said that the Romans of the Empire seemed to take an interest in poetry, philosophy and history, it may be answered that it was more for practical advantage to be derived therefrom than that they sought to attain an ideal of mental or moral perfection. We know the result of it all in the story of Rome, Rome that gained the whole world and suffered the loss of her own soul. "For life we learn," they said, and it was death they gained.

Such are the wheels upon which the wooden horse of vocationalism has moved to its present threatening position. Shall we capitulate to a wooden horse? Let us recall what befell the towered town of Troy, how a peopled city became a desert waste, how Ilium invited her own destruction and became

“An empire from its old foundations rent,  
And ev’ry woe the Trojans underwent.”

The advocates of vocational training seem to deem it of the first importance to sap the foundations of cultural training and raze to the ground the laboriously reared citadels of learning. Judging by the ardor of their advocacy of vocational training on the one hand, and the violence of their attack upon liberal education on the other hand, they themselves give us to understand that a workable compromise between the humanistic and the realistic in education cannot be established or maintained. It is thus a question of one or the other of two kinds of training. If choose we must, let us choose the things which Tacitus calls “imperishable potencies.” Those who choose rampant commercialism may in time realize the necessity of something to offset excessive material prosperity. They may come to see that the cultural subjects have not outlived their usefulness and that a college education “pays.”

The persistent attacks and assaults of the vocationalists on the so-called medieval curriculum of the secondary schools and universities have been going on for a much longer period of time than the Argive hosts spent before fated Troy, and the only reason why the sacred citadel of higher education has not met the fate of Troy is that the wooden horse of vocationalism has not been admitted within the walls.

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## DISCUSSION

### THE PARTING OF THE WAYS

The great problem in the question of education is its purpose or end, and it is on this vital issue that the Catholic system of education stands opposed to that which shapes the policy of our public schools. If the purpose of education is to prepare for this life only, the state is the master: but if it is a preparation here for man's eternal destiny, religion becomes the supreme element, and the Christian ideal the center of organic unity to which all method should tend.

We claim that the end of education is to develop the physical, intellectual, and moral powers, to render them efficient for the duties of life here as a means to realize man's destiny hereafter. The concept of education as embodied in the public school system is a preparation for life here; the aim is the achievement of worldly success, the attainment of social influence, the making of useful citizens; the future life has no place in its scheme.

Society is drifting backward to the pagan ideal, the survival of the strong. The Greeks and Romans educated for purely human excellence and this is the ideal outside the Catholic Church today. The end of the public schools is the attainment of the worldly ideal,—complete living, physically, intellectually, and socially; and it is just here at the base that the parting line comes between the Catholic and the public schools.

The Christian ideal comprises all that is excellent in the worldly ideal with the addition of the supernatural element which raises it to a higher plane. The supernatural does not destroy the natural but presupposes it, adds to it, and elevates it. Christ as manifested to us through His words and actions is our model and our ideal and we look forward to Him for guidance. He established the highest ideal of social life; He thought

that happiness is in doing for others; in giving rather than in receiving. We build on this, the foundation spirit of Christianity, the spirit of sacrifice. We start from where the child is, and, keeping our ideal in sight, aim to bring the child to a perfect image of our model. If we lose sight of the end we fail, for only as we are realizing our ideal are we Christian educators.

In the public schools the child is the only means; the child's heart is looked to; the natural life. In the Catholic schools we look to the supernatural life, not rejecting the natural; but considering this insufficient for us, we go further. The public school does not rise above things of the sense; it selects material to interest the child; it looks to the natural life only. Our atmosphere is higher; we lead to the spiritual world; we aim to transform the child into the likeness of Christ, our model. The world is content with setting right the surface of things; Christianity aims at regenerating the heart.

The means we use are twofold, natural and supernatural; natural, by authority and reason through the intellect and senses; supernatural drawn from nature and grace, both woven into a living unity, the supernatural resting on the natural, blended into intimate union, and by this union lifting nature up by grace.

The public school wants to form character, but there is little hope for moral uplifting without religion. By excluding religion it puts aside all concern with the relation existing between man and his Creator, the factor which has the strongest influence on life and the consequences beyond it.

We have the natural center of unity, God, and the intellectual materials selected, blend with the child's knowledge lifting and perfecting human nature and leading his heart and mind to God.

If the ideal is utilitarian, the animal world furnishes the foundation and this is the ideal in most of the school books in present use. If the animal ideal is put in the

child's heart at the beginning we can never lift it to the Christian ideal. In this country the artistic and cultural elements are giving place to the utilitarian. The spirit is worse than that of the ancient Greeks and Romans for they were striving for an ideal. In their labors the ideal was not lost sight of; they wanted to be known by the things of the mind.

With us, ideals are dropping out of life and the foundation of morality is being indetermined by the absence of high ideals.

The Christian ideal is firmly established, but the worldly ideal is striving for mastery. The material ideal is very strong and it is hard not to be infected by it. But our aim is to lift the ideal above the practical, to build up the ideal of the true and the beautiful, and to direct the child's heart and mind and will to the source of all truth and beauty,—God, Himself.

SISTER MARIA MAGDALENE.

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#### ATTENTION

Since it is an admitted fact that no teaching is possible unless attention has been secured, every teacher is deeply interested in the subject of attention. The object of teaching or instructing is to bring the young to *know*, and consequently it is called the art of directing the attention of the youthful mind. As the character of the mind depends on the things it attends to, and to the manner in which it attends to them, evidently the object of education is to develop the power of attending to the *right* things in the right way. To be habitually attentive is the most precious means of moral perfection, the surest means of shunning mistakes and faults and one of the most necessary elements of virtue. The man who cannot attend to his thoughts, actions or feelings is doomed to failure.

What is attention? It is an intensified form of con-

sciousness, or in another form, it is the direction of the mind to any object which presents itself at the moment. We must distinguish that attention is not a faculty but rather a condition of intellectual operations. When we intensify consciousness by concentrating it upon an object we are said to attend to that object. In the first stage of attention the child follows whatever attracts it; in the second stage the attention is directed by the idea of reward or punishment; in the third stage the contents of the mind are so arranged and organized that attention can be maintained in a certain direction with the minimum of interest.

For the sake of clearness we mention three kinds of attention: voluntary, non-voluntary and involuntary. In most of our psychologies we find only the first two kinds discussed. Sometimes they are called direct and reflex. In order to avoid confusion, the third kind has been introduced.

In voluntary attention the *will* plays an important part. To attend voluntarily we must perceive relations and in order to do that, the mind must have had experience and must be sufficiently developed to interpret that experience. Very young children are therefore incapable of voluntary attention. The child's mental life consists of a mass of confused sensations, none of them are clear or distinct. By degrees non-voluntary attention is developed and this being exercised, develops the power of voluntary attention. Probably the first exercise of distinct voluntary attention occurs when the child is from three to six months old. The voluntary attention must by no means be neglected, for it has important functions to perform. In the first place it governs the direction of the mind to different subjects of study, which are necessary and helpful to the child. In the second place it develops an interest to make us acquainted with intellectual subjects of which we should have otherwise remained ignorant. In the third place it begins the work

that non-voluntary attention takes up. It is a source of control. Were it not for voluntary attention, the world would run to destruction; it serves as a check upon the actions of man. The fact of voluntary attention bringing back a wandering attention over and over, is the very root of judgment, character and will.—(Horne.)

In non-voluntary attention the will has no part. Here the object plays an important part. It is that attention which results from the influence exerted upon the mind by the thing attended to, in and of itself. The young child is capable of only non-voluntary attention and therefore he is at the mercy of his impressions. As the course of the stream depends upon the slope of the ground, so the direction of the attention depends upon the attractiveness of his sensations. Real knowledge is obtained by non-voluntary attention. From this it follows that in case the authors of text-books have failed to make their subject interesting, the teacher must make up for that and make the subject of all absorbing interest to the child. These things she must remember, that the entirely familiar does not arouse interest, for it seems entirely known, neither does the entirely unknown, for it offers to the mind nothing that it can take hold of. It is only the partially known that stimulates attention.

Involuntary attention is given in spite of the will. A person may be all absorbed in his study. The sudden call "Fire" turns his attention, in spite of the will, away from his subject to something else. Involuntary attention has been the means of saving many a life and preserving many a body from injury.

It would perhaps be useful to cite here the eight rules given by Comenius for arousing attention.

(1). By always bringing before the pupils something pleasing and profitable.

(2). By introducing the subject of instruction in such a way as to commend it to them, or stirring the intelligence into activity by inciting questions regarding it.

(3). Standing in a place elevated above the class and requiring all eyes be fixed on the teacher.

(4). Aiding attention through representation of everything to the senses as far as possible.

(5). By interrupting the instruction by frequent and pertinent questions, for example, "What have I just said?"

(6). If a pupil fails to answer, ask another pupil or several, without repeating the question.

(7.) By occasionally demanding an answer from anyone in the whole class and thus stirring up rivalry.

(8.) By giving an opportunity to any one to ask questions, when the lesson is finished.

A saying of Pestalozzi may also be useful. "If our pupils are inattentive we should first look to ourselves for the reason." The physical, physiological and psychological obstacles must be removed before attention can be secured. Daily practice will increase the power of attention, also setting pupils to read books that will foster and nourish interests that have been germinated in our recitations.

SISTER MARY HOPE, C. D. P.

## EDUCATIONAL NOTES

### THE INDIVIDUAL METHOD

Our children drop out of school not because they naturally have a dislike for school work, but because they are not allowed to cultivate their likes for school work. Our peculiar method of imparting knowledge says to every child do it this way or not at all. To every child we say, do so much and no more and do not fail to do the required amount, whether you can or cannot. The same method, the same study, the same amount for every child alike, whether it kills or cures. One kind of medicine for every disease.

The manual arts and kindred subjects interest boys and girls and hold them in school, and the greatest lesson we can get from these is why they do this. It is not because the manual arts are more valuable or even more interesting. It is because of the freedom of the arrangement of the work. If in trade school nineteen boys of a class of twenty were required to stand or sit for thirty minutes a day for several days, and watch Johnny Jones weld a piece of iron, when would the welding of iron cease to be a pleasure to the nineteen boys? This is precisely what happens to the nineteen boys in a class in arithmetic, reading and language. Then we wonder why arithmetic, reading and language do not appeal to boys. In the trade school every boy in the class is welding a piece of iron. It often happens that one boy welds two pieces while another welds one. In the manual training department does the class look on while Johnny is squaring his first board? How long would the class pay strict attention should this be the arrangement? Tom, Dick and Harry square their first boards independently of each other. The result is just what will happen in any study similarly arranged, namely: Harry may be working upon his Morris chair before Tom gets his first board

squared. Tom may never be able to square a board. With this arrangement there is competition. Ingenuity and initiative are at work. The whole boy is at work. \* \* \*

In the individual method the children are permitted to travel each according to his own ability, without irritation, with reference to the work of any other child. \* \* \*

The greatest imperfection of the American school system is that it does not provide for the differences in children. It says to Henry, the bright child, work the ten problems on page 100 and then wait till the dull children catch up. Henry works the ten problems and sits around with little to do and waits for the other members of the class. Such an arrangement is liable to make of Henry a loafer. Who will deny that the brighter boys quit school? These bright boys, not necessarily so in all subjects, refuse to be held back. They refuse to idle away their time and naturally and honestly seek a chance, a place where they can give vent to their natural desires. If while the dull child is catching up, the bright fellow could play, all would be well and good, but more often than most of us realize the bright fellow must sit mum, and when he gets so full of energy that he boils over the button is pressed that controls the spanking machine. The school should be made the work house, where the child can be busy all the time, doing his work, not like other children, but naturally different from the way other children do the same thing. Children are different and that which appeals to one will not appeal to all. The individual method does not provide any additional subjects, neither does it discard any of the subjects found in the general work. Reading, writing, arithmetic, spelling, etc., are found to be fascinating to children, and upon these they can get rid of surplus energy just as quickly as when working in the manual training room or upon the athletic field, for concentration is the thing that does away with surplus energy. At the end of two hours'



earnest, enthusiastic effort, whether upon arithmetic, manual training, or upon the athletic field, the child will be tired. The effort is the primary thing, and that upon which the effort is made is the secondary.

With the individual method the pupils meet in classes, but class instruction in the sense it is generally taken has little to do with the individual method of instruction. If the children recite arithmetic at the board, each child has a different problem. The children at the seats have different problems from the problems on the board, and also no two children at the seats have the same problem. This removes all temptation to borrow, which in itself is a big problem in education. \* \* \*

We seldom find one student long in all subjects. This keeps the individual method from being discouraging to many. The child who is short in arithmetic has a chance to redeem himself in language.

—*Oklahoma School Herald*, February, '13.

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#### TEXT-BOOKS AND SOME OTHERS

Too much teaching is done with, from, in or by text-books only. Too many boys and girls leave school, with little or no acquaintance with any books save the few which have been used as instruments of torture in the daily classroom routine.

There are three things which will supplement the text-book which will bring real zest and interest into school work: the teacher, nature, and books.

The teacher must be one who teaches because she would rather teach than do anything else in the wide world, who throws her whole soul into her work, who makes it her constant and beloved companion day and night, one who can bring right into the schoolroom and dramatize for her scholars the glory of a May morning and the eternal wonders of the spring, who is broader and deeper than any text-book, who can open the mind

of a boy without committing statutory burglary, whose sympathy is as wide as the race and yet narrow enough to understand every young heart and eager face before her.

The second thing named as a supplement to the text-book is nature—the world of inanimate objects, a great open volume of wonderful variety, of perennial interest, of the highest power for instruction and inspiration, and yet a volume which to most people needs knowledge and human sympathy as a commentary. When I name nature as a supplement to text-books I do not have in mind the new subject which in the last few years has been injected into the school curriculum—nature-study, it is called. Real nature-study I do mean; and yet the word “study” is a little unfortunate and suggests a more formal and strenuous exercise than should be necessary to come to know nature. I certainly do not mean nature-study administered in the cut-and-dried fashion in which so much of it is done—with a syllabus to follow, with a specific program for every day—with set laboratory exercises, with suggested questions for the teacher and suggested answers for the pupil. \* \* \* Nature-study is rather a state of mind, a mental attitude, than any body of facts. Call it nature appreciation, nature love, and you are nearer to an exact definition.

The teacher's part in using nature to supplement text-books and formal instruction is to utilize the rainbow, the snowstorm, the sunset, the cloud, the sea, the mountain peak, to stimulate, to quicken, to arouse and develop in her students the qualities which will prevent them from ever falling into the blindness of Wordsworth's boy to whom “A primrose by a river's brim, a yellow primrose was to him, and it was nothing more.”

By word, by suggestion, by apt quotation, by the large use of natural objects in the schoolroom, by the study of the thing itself and not some text-book description of it, by the very spirit and atmosphere which she creates

about her, the teacher will be certified to her pupils as a true lover and appreciator of natural beauties.

The first object of any school should be to teach life, to teach its students how to live, which is very different and a vastly more important matter than how to get a living. Arithmetic, reading, writing are relatively minor matters. In a small degree they may contribute to learning how to live, but it is the richer, fuller life that is contemplated as the ultimate goal of all educational endeavor rather than the formal rote work implied by the three R's. Now in teaching how to live the full, rich life, an educationalized reading habit is the highest contribution which our schools can make to rural civilization. Our schools are not merely to teach facts, knowledge, but life—full, rich life. Books are left as our last resource.

“A life without the best books is like a room without windows”—that “the true university of these days is a collection of books and all education is to teach us how to read”—that “books, we know, are a substantial world, both pure and good: round these, with tendrils strong as flesh and blood, our pastime and our happiness will grow”—that “a good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life”—that “a room without books is as a body without a soul.” \* \* \*

I cannot close a plea for “joy-reading,” as it may well be called, without urging that teachers read poetry to children. Those lucky young people who have been wisely enough directed, whether by parent or teacher, to engrave half of Shakespeare upon their memories, with something of Milton, something from Wordsworth, something of Tennyson, something of Browning and of Keats, something of Homer and the Greek dramatists, with much of the Bible, have made a noble beginning of the finest culture that is possible. The best way for children to learn this great poetry is to have it read to them in the early years when the memory takes deposits graciously and

keeps them faithfully. Do not teach poetry in the formal and forbidden way which analyzes and dissects it, looking for something which the author never dreamed of putting in. Just read poetry to children, but read it well, with feeling and appreciation. It is pathetically insufficient an answer that there is "no time" to read verse to school children. Time should be made, time must be made if our children, the men and women of tomorrow, are not to lose the sweetness and light out of life. Mr. Bryce, the British Ambassador, never said a truer thing than that the American people sorely need more poetry.

*The Journal of Education*, Nov. 5, '14.

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#### MUSCLE CULTURE IN RELATION TO CHARACTER

Mental training by means of play begins early in the kindergarten age and if that play be wisely directed, the foundation for the strong will is laid. Watch the wee child's game of tag. The sense organs are on guard; the attention is focused. Thus is the training of the will begun, for intent heed to one thing is the best form of will-power. The child must quickly grasp an opportunity, "take in" a situation; must think, will and do at once. Constant repetition of the same movement makes for perfection. He forgets himself in his interest in the game and so loses self-consciousness and shyness. And gradually, as he plays more, he learns to conserve energy by economy and concentration of movements. In self-control this is one of the earliest and best lessons. Self-control is of slow growth. But the perfect poise and repose of the trained athlete is superior to, and more worthy of admiration than, his strength or skill.

Here on the playground comes the first moral distinction between right and wrong. The child is taught the difference between fair and unfair play. While his ideas are hazy, he knows it is "mean to cheat," that he must play "square" to win. Woe to the future character of

the man if this germ of morality be not fostered and carefully developed. \* \* \*

During adolescence, play, in the form of group games, is invaluable, not alone from the physical standpoint, but more especially from the mental and moral point of view. On the field of sports "headwork" is necessary. The player must master and observe the intricate rules of the game, to make body obey mind. The interests of the team must come before his own. Defeat must be met with a smile. Obedience, loyalty, patience, courage, and over and above all, self-control, are to be learned on the athletic field.

Colonel Parker tells us that "Play is God's method of teaching children how to work." The idea that there is a distinction between work and play is erroneous. They are one and inseparable: body and soul, work and play.

\* \* \*

While play is activity for its own sake, gymnastics has a deep, underlying purpose: to modify, to develop, to strengthen the body; to induce physical perfection that mental and moral excellence may follow; that the harmonious whole may be character in the fullest, best, broadest sense.

*Posse Gymnasium Journal*, Nov., '14.

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#### SEAT WORK IN THE FIRST YEAR

Seat work is one of the most difficult problems the first-year teacher has to solve, not only the beginning teacher, but also the one who has had some experience. "What shall I give those little beginners to do?" is the question that is constantly before you the first six or eight weeks of school. You must find an answer to this question at once, for if employment is not given to the children, our discipline is lacking and bad habits formed. Our responsibility as first-year teachers is a great one,

as through our efforts habits are formed in children that last through life.

Seat work is valuable (1) because nine-tenths of all the problems of school discipline are solved if children are kept interestingly busy doing worthy things. (2) It fulfills the requirements of pedagogical teaching along the lines of interest, apperception, correlation, drill, self-activity and self-control. (3) It is a means of teaching and a means of testing. Seat work is a means of teaching because a child's attempt to express an idea reacts upon his impression of the idea by making it clearer and fixing it. An impression receives definite shape by means of the attempt to express. By repeated interactions of seeing and telling, ideas and images are focused, absorbed and held. When a child has accomplished his assignment, he has a greater grasp on the knowledge gained in the presentation of the lesson. Seat work is a means of testing, as it affords the teacher a chance to test the child's knowledge and also her own presentation of the lesson. If the presentation of the lesson has been vague, incorrect and incomplete, the seat work that follows will be the same. (4) Seat work is valuable because it gives an opportunity for making an appeal by stimulating motor activity, as, for example, in cutting, drawing, folding and modeling. (5) Another value: it furnishes the child with a motive; he wants to do what others are doing and as well as they are doing it.

There are four ways to get good results in seat work: first, plan it as carefully as you would any lesson; second, give careful assignments; third, do not fail to inspect all work when finished; fourth, do not accept careless or soiled work of any kind. In planning seat work, know just what you are going to give after each lesson. Many times your materials must be prepared previously: as in cutting, have paper cut about the size of the cuttings you expect from the children. If the lesson is drawing, have the paper the shape to suit. If an apple is to be drawn,

give a large piece of paper; if a shovel or grasses, give a long, narrow piece. If you are giving directions about work to be done on writing paper, show the child how to hold it; have the matter on the board in the exact position in which you want it on his paper. To make it clearer to the slower ones, write it yourself upon a piece of paper with black crayons, and pass quickly through the aisle, giving each child a glance at it; then pin it up somewhere in view of the class that is working.

Always inspect seat work. If this is neglected a few times, the best forms of seat work will be of no value. Go down the aisle and look at their work in lentils, sticks, letter cards, clay or dissected stories. Comment as much as possible on the good work, avoid criticism and never discourage. If the lesson has been cutting or drawing, let the children hold it up in front of them; call the best ones up and let them show theirs to the class. Ask some of the class which one they like best and why. This will give an incentive to try harder next time, so they can hold theirs up. Encourage children to take papers home to show to their parents. Pin some of the best papers on the burlap or bulletin board in your room. All these little things arouse interest in children and result in efforts for better work.

The only way to get neatness in papers is to insist on them being so. Writing must be large, words well spaced, margins always used, and there should be no soiled spots of any kind. If you see an improvement in writing or neatness, give a word of encouragement; it always repays.

The time allowed for seat work in the first grade is never over fifteen minutes. Teachers should plan enough work to occupy pupils throughout entire periods. Extra kinds or quantities should be given regularly to those quick pupils who are sure to finish before others and then cause disturbance if not employed.

It is often well to give two assignments, the first some-

thing that you require accomplished, as writing a story, laying a word in lentils, spelling words with letter cards; then after this is done, tell the pupils they may cut, draw, or model something they had in one of their lessons that day. For example, if the nature-study lesson had been about a squirrel, the first assignment might be to write a story about a squirrel, lay squirrel in lentils, or spell certain words out of the story on the blackboard. The second task could be to cut out the squirrel, draw or model it. By doing this, you often avoid that restlessness in children who finish in five minutes and do not know what to do the other ten.

—*Atlantic Educational Journal*, Nov., 1914.

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#### PRIZE ESSAY

Through the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association is able to offer a prize of \$1,000 for the best essay on "The Essential Place of Religion in Education, With an Outline of a Plan for Introducing Religious Teaching Into the Public Schools."

Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed are "A Heavenly Father, who holds nature and man alike in the hollow of His hand;" the commandment of Hillel and Jesus of Nazareth, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself;" the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

Notice of intention to file an essay must be given the secretary of the association by April 1, 1915. Essays will be limited to 10,000 words and must be in the possession of the secretary by June 1, 1915. Six typewritten copies



must be furnished in order that the preliminary reading may be done independently.

The right is reserved by the association to publish not only the prize essay, but any others which may be submitted in competition, copyright privileges to be vested in the association for all such.

NATIONAL EDUCATION ASSOCIATION,

*By* D. W. SPRINGER, *Secretary.*

Ann Arbor, Mich.

## CURRENT EVENTS.

### KNIGHTS OF COLUMBUS SCHOLARSHIPS

Competitive examinations for the Knights of Columbus Scholarships in the Catholic University of America will be held April 3, 1915. Students intending to take the examinations were required to write to the Director of Studies, Very Rev. Edward A. Pace, D. D., and obtain from him a form of application which was to be filled in and returned not later than March 1, 1915. The regulations affecting the examinations and the conditions of tenure of the scholarships are now as follows:

#### *Eligible Candidates.*

1. Only young laymen who have received the degree of Bachelor of Arts, Bachelor of Science, Bachelor of Laws, or an equivalent academic degree, are admitted to the examination. Bachelors of Law must also have obtained the degree of Bachelor of Arts.
2. Students who will complete a baccalaureate course at the close of the current academic year may take the examination for these scholarships, but they must have obtained the bachelor's degree before entering the University.
3. Applicants must be, preferably, Knights of Columbus or sons of members of the Order.
4. Applicants will note the conditions of tenure of these scholarships as stated below.

#### *Application.*

1. The form of application calls for the full name of the applicant and his address; place and date of birth; accurate record of primary, high school and collegiate education. The applicant should also state the principal study which he desires to pursue at the University.
2. The application must be accompanied by three certificates: (a) from the Grand Knight of the Council to which the applicant belongs attesting his right to compete; (b) from his Pastor attesting the applicant's moral qualifications; (c) from the President or Secretary of his college to the effect that the

applicant is a student in good standing, and that he is qualified to take up graduate work.

3. Applicants who have already received the bachelor's degree must forward their diplomas with their application to the University; those who receive the degree at the close of the current academic year must forward their diplomas not later than July 1.

#### *Examination.*

1. Applicants who are eligible will receive from the University a Circular of Information explaining in detail the selection of subjects for examination and defining the requirements in each subject. Each applicant is required to indicate on blanks enclosed with the Circular the subjects in which he desires to take the examination and to return the forms to the Director of Studies not later than March 20, 1915.

2. Upon the approval by the University of the applicant's choice of subjects, he will be informed of the time and place of examination.

#### *Conditions of Tenure.*

1. Students who have obtained scholarships must register at the University at the opening of the academic year, September 28, 1915.

2. The scholarship provides board, lodging and tuition during the time prescribed for the degree which the candidate desires to obtain. All other expenses, laboratory fees, etc., are at the charge of the student.

3. By the terms of the foundation, each Knights of Columbus scholar is required to pursue courses of study in preparation for the Master's or the Doctor's degree in the Schools of Philosophy, Letters, Sciences, or Law. His work must be of graduate character and must be conducted in accordance with the regulations established by the University for graduate students.

4. Holders of scholarships are not allowed to pursue simultaneously courses of study in any other institution.

All communications in reference to the scholarships should be addressed to

VERY REV. EDWARD A. PACE, D. D.

*Director of Studies.*

The Catholic University of America, Washington, D. C.

## THE MARTIN MALONEY CHEMICAL LABORATORY

The contract for the completion of the new chemical laboratory was awarded in the latter part of February. Much of the material to be used in the central portion and new wing is already at hand and the work of construction will be begun at once. The new building is the gift of Marquis Martin Maloney, of Philadelphia, and the first of the large University buildings to be donated by a Catholic layman. In the *Catholic University Bulletin* public expression was made of the deep gratitude of the University to Marquis Maloney for his splendid generosity.

The new laboratory, the east wing of which is now finished, forms a massive, well-proportioned and effective termination to the long line of structures facing Michigan Avenue and stretching from the Harewood Road on the west to the eastern boundary line of the University grounds.

This wing, which was erected within a remarkably short period of four months and made ready for occupancy almost at the beginning of the Fall semester, fulfills all of the requirements of the most modern of Chemical Laboratories. When completed, the laboratory will present an over-all length of two hundred and sixty feet, equalling the dimensions of both Gibbons Hall and Graduates Hall when completed.

The style of architecture is the Tudor Gothic and the design possesses the merit of frankly expressing the requirements and limitations of the problem involved. The first story of the present wing contains the large Freshman Laboratory of Inorganic Chemistry, one end of which is being used for lecture purposes, pending the construction of the west wing, symmetrical with the present wing.

Accommodations for two hundred students are provided in the present portion, separate tables for experiments, with liberal aisles, ample staircases, cloakrooms, toilets, lockers and dumb waiters. The tables are supplied with oxygen, illuminating gas, compressed air, suction and water, while a down-draft ventilating system rids the tables of noxious gases. With a view of rendering the building fire and acid resisting, only those materials of construction have been employed that are known to be effective. The walls throughout are of impervious vitrified brick, the window frames of imported chrome steel

set in heavy stone mullions, with a complete absence of wood or other non-enduring finish.

Various small laboratories for Graduate and for Research work occupy the second story of the present wing, each provided with balance rooms, professors' and instructors' offices and laboratories, while the attic connected with the other portions of the building by means of dumb-waiters and elevators, serves as a stock room. The basement is laid out to meet the needs of the department of Industrial Chemistry, and underground vaults entered from area ways are used for the storage of explosives.

The central portion of the future building, the connection between the two wings, rises to a greater elevation than the wings and its flat roof will be used for certain outdoor experiments. The central lobby at the first story level makes an ideal museum, and will be wainscoted to the ceiling with Caen stone. Over the museum will be the library, to house one of the best working libraries in this country.

The west wing will be devoted almost entirely to the Amphitheater, with a seating capacity for three hundred students and extending through the height of both the basement and the first story, and accessible from both. The general design of the entire building is attractive and well merits the favorable criticism it has already received.

#### PRACTICAL MECHANICS LABORATORY

During the last year the Department of Mechanical Engineering has been provided with a laboratory of practical mechanics. This laboratory is conveniently situated relative to the Engineering Building, with 3,000 square feet of floor space and excellent ventilation, light and heat.

The laboratory is equipped with many modern lathes, drill presses, planers, boring mills, milling machines, grinders and similar tools, motor driven, together with an unusual assortment of small tools and stock. Instruction in this laboratory is given by an expert mechanician, thus providing the engineering student with an excellent practical training, together with the theoretical, and making him fully qualified for work in his chosen profession.

## HIGH SCHOOL FRATERNITIES FORBIDDEN.

In view of the press notices of the recent action of the New York City Board of Education in abolishing fraternities in the high schools, it may be interesting to note that secret societies in high schools are prohibited by section 52, sub-division 21 of the by-laws of the Board of Education. This sub-division was adopted January 8, 1913, and amended September 16, 1914. It runs as follows:

"No secret society, secret club or secret organization shall be allowed in any high school. All meetings of any society, club or organization in any high school shall be open to the principal or a teacher designated by the principal, or to any superintendent, or any member of the Board of Education. The constitution, by-laws, and minutes of the proceedings of any society, club or organization in any high school shall be subject to the inspection of the principal or a teacher designated by the principal, or of any superintendent, or any member of the Board of Education. No pupil attending a high school shall join or obtain membership in any society, club or organization making use of the school name directly or indirectly, or purporting to be a school organization, which does not comply with the provisions of this sub-division. The committee on high schools and training schools may provide appropriate penalties for violations of this by-law, which shall be enforced by the principals of the several schools."

## THE NEW ASSOCIATION OF AMERICAN COLLEGES.

The Association of American Colleges was formally organized in Chicago on January 15. As stated in the preamble to the constitution of the new association, its duties are to be "the consideration of questions relating to the promotion of higher education in all its forms in the independent and denominational colleges in the United States, and the discussion and prosecution of such plans as may tend to make more efficient the institutions included in the membership of the association." The first session of the association was held jointly with the Council of Church Boards of Education on January 14, and was devoted to a discussion of the moral and religious phases of education. This session preceded formal organization.

The first independent session of the new association, on the morning of January 15, was devoted to a general discussion of the place and function of such an organization. The fact was brought out that the interests of the independent colleges, as distinct from the public and private universities, are nowhere the particular care of any organization or group of people. The great graduate schools of the country have for a number of years maintained an association (the Association of American Universities), which is charged with defining the ideals and maintaining the standards of these institutions. The State universities have profited much by the formation of the National Association of State Universities. Although the universities which comprise these two associations have collegiate departments, nevertheless the problems of college education, as such, seemed to the promoters of the new association to lack serious and organized attention. From these older associations, also, and from the National Education Association have emanated certain propositions relating to the organization of the American system of higher education which, it was said, if generally adopted, would render the college wholly or in part superfluous. The college should be in a position to discuss its own situation and to present forcibly its own claims before a policy looking to its elimination from the scheme of American education was adopted. Moreover, colleges, especially the independent colleges, are largely without information of their own operations and needs. In the reports and bulletins of the Bureau of Education and elsewhere much information relating particularly to State universities is available. If the independent colleges were supplied with the same record of facts concerning themselves, it would be reasonable to expect a great improvement in college education. Much of the false emphasis known to characterize catalogue statements is due to ignorance on the part of catalogue editors of the offerings of sister institutions. The opinion was reiterated also, that what is known as the "Christian college" (by some called the "denominational college" although the term "Christian" is commonly used to include institutions not under denominational control, but merely on terms of friendly cooperation with some denomination) has a particular mission to perform which the strictly nonsectarian public institutions

can not attempt, namely, the higher education of youth under strongly positive religious influences. For all these reasons and many others, it was felt that there is a distinct place for an association.

The session held Friday afternoon was devoted in part to the business of launching the new organization. At that time a brief constitution, already prepared by the committee which had arranged the meeting, was adopted without substantial change. The essential clauses of the constitution were those on membership, representation, and officers, the gist of these clauses being as follows:

All colleges conforming to the definition of a minimum college given in the by-laws are eligible to membership. Each institution is entitled to one vote in each meeting. The officers of the association are a president, vice-president, and a secretary and treasurer, who are to hold office for one year and to be ineligible for reelection.

The association adopted one by-law at the same business session. The by-law defined eligibility. To be eligible for membership a college must require fourteen units for admission and 120 semester hours for graduation, except that by a two-thirds vote of the association a college not meeting these requirements may be admitted to membership. Immediately upon the passage of the by-law the association voted unanimously to admit Clark College, Worcester, Mass., to membership.

The report of the committee on classification, which was adopted, recommended that the Bureau of Education and other classifying bodies be urged to use the following terminology in listing institutions:

Tax supported:

- (a) State.
- (b) Municipal.

Nontax supported:

- (a) Denominational.
- (b) With denominational affiliations.
- (c) Independent.

The following officers were elected for the ensuing year: President, Robert L. Kelly, Earlham College; vice-president, George E. Fellows, James Millikin University; secretary-treasurer, Richard W. Cooper, Upper Iowa University.



## SCHOOL CONDITIONS IN DENMARK

Only one person in 1,000 in Denmark is unable to read and write, as compared with seven out of every 1,000 in the United States. Of 260,000 Danish children of school age only 370 failed to attend school during the year 1911.

These and other significant facts are brought out by H. W. Foght, of the United States Bureau of Education. Mr. Foght recently visited Denmark to make personal investigations concerning school conditions and has published the results in a bulletin just issued.

Compulsory attendance upon school between the ages of seven and fourteen is so strictly enforced in Denmark that "the few who persist in avoiding their legal responsibilities are punished so severely that they are glad enough to change their minds."

According to Mr. Foght the Danish schools are run six days in the week, giving at least 246 school days to the year. The people are so imbued with the value of education that they will go to any extremity to keep children in school.

School life is made attractive by giving a large place to popular songs. "All teachers," says Mr. Foght, "must be able to instruct in music whether they can sing or not. The teacher almost invariably accompanies the songs with a violin, which all teachers know how to use." School music includes patriotic, religious, and folk songs.

Danish schools do not use a spelling book. Spelling is taught as a part of the reading process. Grammar is likewise taught largely through "doing," as Mr. Foght expresses it. "Dictation is given from some classic; this is then analyzed and rules of grammar are applied as needed." The Bible is strongly emphasized in all the schools.

Children at school wear slippers and the girls wear short bloomer-like skirts. In their physical exercises, which have a prominent place in even the rural schools of Denmark, the peculiar dress of the girls serves them well in giving freedom of movement.

Mr. Foght says that the secret of Denmark's high place in educational affairs lies in the hold which the teacher has upon the entire people. Every teacher is a professional teacher.

The salaries are among the highest given to any class of workers. Teachers' houses with valuable pieces of land attached, are furnished in addition to the already liberal salaries. Teaching is, from every standpoint, made honorable in Denmark. The teacher has high social ranking, is a leader in both church and State, and is invariably pensioned for disability or age.

Teachers so thoroughly furnished and working under such happy conditions very naturally exemplify a high order of teaching. Mr. Foght says: "The Danish teachers draw upon their broad, general reading and experience for much of the classroom materials, instead of depending upon textbooks to furnish everything required."

#### NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

Announcement has been made from the headquarters' office of the National Conference of Charities and Correction of the preliminary program for its forty-second annual meeting at Baltimore, Md., May 12 to 19. The conference will meet under the presidency of Mrs. John M. Glenn, of New York, the second woman president it has ever had.

The program contains the names of over fifty leading charity workers and penologists, and it is anticipated that the unprecedented social situation of the present year will result in a conference of unique values. The program on "The Family and the Community" will result in considerable discussion of methods of treating individual cases of poverty, as, for example, in a study of the "Psychology of Cooperation." Prof. Henry R. Seager, of Columbia University, will give an address on the "Causes and Remedies of Unemployment."

A series of unique discussions from an educational standpoint is being arranged under the committee on education for social work, under the chairmanship and vice-chairmanship respectively of Porter R. Lee, of the New York School of Philanthropy, and Miss Edith Abbott, of the Chicago School of Civics and Philanthropy. There has been an enormous increase in recent years in the number of people engaged professionally and on a volunteer basis in the solution of practical social problems, and this committee is attempting to determine the standards of this young profession and to give it a logical and proper adjustment to the other longer established professions. The discussion will include a treatment of the curriculum for

training social workers and the relation of social theory to practical situations.

The program on "Children" will include a study of comprehensive community plans in work for children and practical results of children's agencies in respect to rehabilitation. It is the expectation of the chairman of this section, Mr. C. C. Carstens, of Boston, to make as clear a statement as possible of the relations of social agencies in treatment of children to other agencies for constructive and preventive work.

Other divisions of the program relate to the following subjects: Corrections, health, public and private charities, social hygiene, social legislation, and State care of the insane, feeble-minded and epileptic. Among the speakers are: Prof. Edward T. Devine, of Columbia University; Dr. William H. Welsh and Dr. Adolf Meyer, of Johns Hopkins University; Dr. Charles P. Emerson, of Indiana University; Dr. H. H. Goddard, of the Training School for the Feeble-minded at Vineland, N. J.; and Dr. C. B. Davenport, of the Eugenics Laboratory, Cold Spring Harbor, N. Y.

#### NEWS NOTES

Count G. N. Plunkett, Knight Commander of the Order of the Holy Sepulchre, has been lecturing in St. Patrick's College, Maynooth, on "The Symbolism of Church Architecture." Count Plunkett is President of the Society of Antiquaries of Ireland and member of the Royal Irish Academy. As director of the National Museum in Dublin he has priceless examples of ancient Gaelic arts in his charge. He is the author of an important book on Botticelli, and has edited Miss Stokes' "Early Christian Art in Ireland."

Mr. Thomas W. Churchill was reelected president of the New York City board of education on February 1. Twenty-six votes were cast for Mr. Churchill, eighteen for Mr. John Greene and one for Mr. W. G. Wilcox. The election was subsequently made unanimous. Mr. S. Somers was elected vice-president without opposition.

Dr. Charles Alexander McMurray was elected professor of elementary education by the board of trustees of Peabody College for Teachers, Nashville, Tenn., on January 19. He will enter upon his new work in June. Dr. McMurray is now di-

rector of the normal training department and superintendent of schools at DeKalb, Illinois. He was formerly head of the training department of the Illinois State Normal University, at Normal, Ill., and earlier held a similar position in the State Normal School, Winona, Minnesota; as well as that of acting principal at the State Normal School, at California, Pennsylvania. He has had, in addition, a most valuable experience in summer school work; three summers at the University of Minnesota, three summers at the University of Chicago, five at Cornell University, two summers at Columbia University, besides one each in the Universities of Virginia, West Virginia, North Carolina, Tennessee, Mississippi, Alabama, Arkansas, and Texas.

During the winter months the school board of Sterling, Colo., offers a short course for farmers and farmers' wives and for boys and girls or men and women in the community who are interested in blacksmithery, carpentry, gasoline engines, farm accounts, dressmaking, cooking, household managing, etc. These courses are taught by practical people chosen from among the most successful in the community. During the term of 1913-14 the registration reached over 100. The people of the community are encouraged to bring their problems to the school and to go to work on them; when they reach a point where they need assistance, the person in charge of the course helps them as the case may demand, and the work goes on without the necessity of waiting for a class or wasting time upon points which are already familiar to the student.

The Harrisburg, Pa., school board has adopted the recommendation of the superintendent and high-school principals that an experienced and competent female teacher adviser be employed to have general out-of-door oversight of high-school girls. The duties of such teacher include personal conferences with mothers in the homes, and with the students themselves, the determining of causes for failure in studies, for dropping out of school, advising on personal matters, securing safe and proper employment for those forced to leave school, conferring with employers, and, in general, acting as helper and adviser on all matters pertaining to the educational and personal welfare of high-school girls.

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**The Black Cardinal**, A novel by John Talbot Smith. New York: The Champlain Press, 1914. Pp. 360.

Doctor Smith's latest work is an historical romance in which appear Elizabeth Patterson, the Baltimore girl who married Jerome Bonaparte; Cardinal Consalvi, and Napoleon as the leading characters. It tells the love story of Elizabeth and Jerome, their marriage and separation for political reasons by the First Consul, and Elizabeth's efforts for their reunion and the recognition of her marital claims. It shows the attitude of the Church towards the marriage, introduces Pope Pius VII, and lets one see the kindly interest of the Pontiff in the affairs of the Protestant American girl. The story has a swiftness and smoothness of action, and is told with a lightness of style and a humor that Dr. Smith has never surpassed in any of his well-known novels.

In this book, however, the author has accomplished more than the clever handling of a story. He has drawn two character pictures which for vividness of portrayal and for psychological as well as for artistic merit will not be soon forgotten. The Emperor Napoleon, and Cardinal Consalvi, prince of the earth and prince of the Church, respectively, stand out as the chief parties in a duel between Church and State which would be a striking background for any story, and the reader never loses sight of the contestants nor interest in them. The other characters of the story fade in interest before these commanding figures, which we dare say will be as new as they are forceful to American readers. This is a new presentation of Napoleon, and a new view of the leading Churchman of the period. It is a pleasure to recommend to our teachers and pupils such a wholesome and admirable story.

THOMAS EDWARD SHIELDS.

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### **Fourth Annual Report of the Superintendent of Parish Schools, Diocese of Newark, for the Year Ending June 30, 1914.**

The Superintendent's report should be above all things informative of the conditions and needs of his school system. While it must contain the statistical data for the whole system

and for the individual schools, it will hardly recommend itself for general reading or examination unless the significance of such data is also made known. This report has the merit of showing at a glance the present state of the diocesan system of Newark as compared with that of last year. In general, it portrays a condition common to most diocesan systems at present, that is, one of marked increase and progress in almost every direction. The enrollment, for example, has increased 1,438; the attendance, 1,309, and the teachers, 43. The interpretation is, however, more instructive, for while the pupils have increased, owing to the opening of new schools, better facilities and more efficient teaching, it is shown that the most notable increase has been in the Polish and Lithuanian schools. At the same time, there has been a decrease in the attendance of that Italian schools, a problem which, according to the Superintendent, "must be met squarely and dealt with effectively. For," he says, "on the one hand we must be prepared to meet this great increase, and on the other to regain this almost complete loss." This presentation and interpretation of the statistics is characteristic of the report.

An innovation has also been introduced in the present report. The Superintendent, after comparing the statistics with those of the previous year, becomes retrospective and surveys the progress which has been made in the diocese during his five years of office. He does this in the light of his past reports, taking up the subjects recommended or the changes advocated and assessing the results. He shows that the hopes of five years ago are in many cases now realized, as, for instance, in regard to a working curriculum, and examinations. He shows, too, what progress has been made toward realizing them in regard to better supervision through community inspectors and principals, and while there yet remains much to be done, it is evident that the Superintendent has made remarkable advances and his hopes for the future are well founded.

Of the other questions reviewed in the light of former reports, that of retardation is perhaps the most effectively treated. His recommendation of more systematic grading and a system of semi-annual promotions is enhanced by the assertion that it is based on his own experience and observation.

Another question interestingly and effectively handled is that of the central high schools, which, by the way, should be of peculiar interest in his system, for the reason that the field appears to be an exceptionally good one. Although the point is not brought forward by the Superintendent, the statistics show an unusually large number of pupils in the grammar grades of the elementary schools. Evidently where they are successfully held longer at school than in most places, the prospect for flourishing high schools is bright indeed. It would be valuable in a future report to give this point some prominence and to explain it, if possible, for the interested. A suggestion prompted by the summary of statistics is that the next report supply the percentage of attendance based on actual registration rather than on total enrollment, for this is usually impossible to ascertain from Catholic school statistics.

PATRICK J. MCCORMICK.

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#### **Annual Report of the Schools of the Albany Diocese, 1913-14.**

Besides giving the statistical data for his school system, the Superintendent of Albany devotes over twenty closely-printed pages of this report to a discussion of the topics pertinent to conditions in his diocese. He treats especially of Catholic standards in education and with what good reason may be seen from the fact that "the schools of the diocese are under the Regents; with few exceptions they take the prescribed examinations." No pastor or teacher could fail to be impressed of the Superintendent's conviction that under the present arrangement there is the greatest need of standardization in the Catholic as well as in the State sense. His thoughts on the course of religious instruction are well calculated to inspire real and vital teaching. He has also offered direction as to grading, the special work of principals and grade teachers, the use of method, and the judicious assignment of home work.

The high school is apparently a subject of special interest in the diocese. "All recognize full well," Father Dunney says, "the need of solid Catholic training during those vital years which spell so much for the Catholic boy or girl. That that need has been felt all along and has been responded to is evident in the efforts made and the yeoman service done by

many of our academies." A glance at the statistics shows a surprisingly large number of parish high schools, or academies, as they are called in the report. Many of them, although long established, have a small enrollment. The Superintendent recommends very strongly the central rather than the parish high school. "Its features are such as commend themselves strongly to all interested in the furtherance of solid Catholic education. Economically, too, it dictates itself as the very best mode of securing large fruits, while at the same time saving effort, teachers and expenditure. Moreover, such a school is the very nursery of strong Catholic spirit and conviction; it engenders a broad, secure sense of strength and solidarity, does away with narrow parochialism, stimulates industry, good rivalry, and offers a broadening influence such as never could be secured in a parish academy."

The Superintendent concludes this first and very attractive report with an outline of the plans and purposes of inspection which are of sufficient general interest to be reproduced here. "Aim betokens object and action; without it no work can prove worth while. Hence it is that here at the outset we outline the plans and purposes of inspection, which, briefly summed up, are as follows: 1. Visitation of the schools in the diocese with a view to secure their solidarity. 2. Survey of the field of work and determination of the work done there, what methods employed, what standards followed. 3. Study of classroom conditions, efficiency of teachers, use of correct methods, adherence to curriculum, content of work and general results displayed by the pupils; entries of all such facts on cards; these cards to be kept on file for future reference. 4. Preparedness to offer helpful suggestion and criticisms arising out of inspection experiences; proficiency to suggest and carry out ways and means for the betterment of education, for reforms and reconstruction, as determined by authority. 5. Accurate knowledge of the whole school situation in the diocese; establishment of a central bureau, where files and records are kept and where data pertaining to our schools can be read by those properly authorized to secure such information."

PATRICK J. MCCORMICK.



**From Dublin to Chicago**, by G. A. Birmingham. George H. Doran Company, New York, 1914: Cloth, pp. 320; \$1.50 net.

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**Abroad at Home**, by Julian Street, with pictures by Wallace Morgan. The Century Co., New York: Cloth, pp. 517; \$2.50 net.

Travel literature on the topic of America has been of an unusually interesting sort since Dickens and Thackeray came to visit our shores and viewed us with Victorian eyes. Stevenson later, and Kipling still later, came to us and then went their several ways, the one to be loved by us with something akin to passionate devotion, and the other to be liked for his tales of India and forgiven for some of his contemporary poetry. In our present twentieth century, Arnold Bennett has been here and H. G. Wells, and both have written down their experiences in mildly entertaining if not profound fashion; and now George Birmingham has compiled for us some notes of his tour in America, labeled them "American Impressions," entitled the work "From Dublin to Chicago," and sent it forth into the coldly critical world with a courage that warms us to its author who in private life in Ireland is Canon Hannay, of the Church of England. For it does require a rather fine sort of courage, to say naught of delicacy, to make a social visit and then publish your "bread-and-butter" letter in the form of an open book!

"Abroad at Home" is *in* this "travel literature" category—yet not *of* it. For Julian Street and Wallace Morgan are members of our own household and were under no constraint afterwards in writing their "bread-and-butter" letter, especially when self-invited they had walked in at the door, disposed themselves luxuriously in the most comfortable chair in the living-room and poked the log fire while calmly informing us that the room was drafty! It is a diverting psychological phenomenon that what is intolerable rudeness in a visitor may often be the customary and unnoticed thing in the bosom of one's family! Perhaps it is because the visitor cannot hope to know us as well as do those with whom we live—or who must live with us!

Both books are of peculiar interest this year, when the

unpleasantness in Europe is keeping *American* tourists at home and compelling many of them to "discover" America for the first time, and is occupying *European* tourists with the new ruins to be viewed in Belgium and in Poland, ruins somehow lacking in the picturesqueness of other ruins caused in the same way, but now centuries old! It is well that "Abroad at Home" has furnished a new and vital "Baedeker" of America; for many people will travel to the Pacific Coast this year, people who have the most amusing and insular notions as to the real wonder which may be called "Inland America," and of which merely the vaguest recollections survive to them from their geographies. It is also well that Canon Hannay has given us the record of his peregrinations from "Dublin to Chicago"—for the genial Irish clergyman in his turn "discovered" America, observed it more penetratingly, on the whole, than did Arnold Bennett in "Your United States," and came to the conclusion that he liked it very well!

The book is below the standard of the rest of Canon Hannay's work, and a distinct disappointment from the point of view of "The Lighter Side of Irish Life," "Lalage's Lovers" and "General John Regan." The lightness of touch is a bit heavier than usual; the whimsical philosophy does not seem quite so spontaneous; and the book as a whole is not far above the level of commonplaceness set by such travel books by English authors as Arnold Bennett's "Your United States." All the conventional machinery is there and turns almost with the usual perfunctory revolutions—almost but not quite, because then the book would have been very impossible indeed. It is not Canon Hannay's fault that others have written about the architecture of the Pennsylvania and Grand Central Terminals in New York, the stuffy and cramped abomination known as a "Pullman car," the appalling efficiency of the American telephone, and the other customary ingredients of travel books on America in the present century. When he was able to transcend these, he wrote most interestingly, so interestingly that, to our notion, the best chapter in the book was not about America at all but about "The Irishman Abroad." That is a theme for epic and romance!

Frankly and unashamedly we confess that we went questing throughout these books for the romance that was in them.

And we sought it in two quarters—architecture and universities! To our way of thinking, these two features of our national life are at present its most interesting romantic factors—they represent America's intellectual aspirations—and give us a long perspective down which, as we gaze, the East and the West blend and the North and the South merge into the country which is called the United States.

On page 86 of Canon Hannay's book we found the first stirring of romance. While we disagree with the Reverend Canon, and consider St. Thomas', higher up on Fifth Avenue, and the Chapel of the Intercession, at Broadway and One Hundred and Fiftieth Street, even lovelier and more artistic pieces of Gothic than the Cathedral (although both of them will soon be eclipsed by the new Dominican pile), we do feel quite of the same mind with him as to the rest:

"St. Patrick's Cathedral, in Fifth Avenue, is a fine, a very fine example of modern Gothic. Except the new Graduate College buildings at Princeton, this cathedral strikes me as the finest example of modern Gothic I have ever seen. But ought New York to have Gothic buildings? Here, I know, I come up against the difficult question. There are those who hold that for certain purposes—for worship and for the dignified ceremonial life of a university—the Gothic building is the one perfect form which man has devised. We cannot better it. All we can do is soak ourselves in the spirit of the men of the great centuries of this style and humbly try to feel as they felt so that we may build as they. It may be granted that we shall devise nothing better. I, for one, gladly admit that St. Patrick's in New York and the Hall at Princeton are conceived in the old spirit and are as perfect as any modern work of the kind is, perhaps as perfect as any modern Gothic work can be. But when all this is said, it remains true that the life of New York is not the life of mediæval Rouen, of the London which built Westminster or of the Cologne which paid honor to the Three Kings. Can New York accept as its vision of the divine the conception, however splendid, of those 'dear dead days'?

"It may well be that I am all wrong in my feeling about modern Gothic, that what is wanting in these buildings is not the spirit which was in the old ones. It may be that, like

certain finer kinds of wine, they require maturing. I can conceive that a church which seems remote now, almost to the point of frigidity, may not only seem, but actually be, different two hundred years hence. It is scarcely possible to think that the prayers of generations have no effect upon the walls of the building in which they are uttered. There must cling to the place some aroma, some subtle essence of the reachings after God of generation after generation. The repentances of broken hearts, the supplications of sorrowing women, the vows of strong, hopeful souls, the pieties of meek priests, must be present still among the arches and the dim places above them. Men consecrate their temples, but it takes them centuries to do it."

The Canon, too, was in quest of adventure. "I wanted very much . . . to see something of American university life. I did see something, a little of it, both at Yale and Princeton." And after the quest was concluded, he says: "My impression, a vague one, is that the ordinary undistinguished American undergraduate is not required to work so hard as an undergraduate of the same kind is in England or Ireland. In an American magazine devoted to education I came across an article which complained that, in the matter of what may be called examination knowledge, the American undergraduate is not the equal of the English undergraduate. He does not know as much when he enters the university and he does not know as much when he leaves it. This was an American opinion. It would be very interesting to have it confirmed or refuted. But no one, on either side of the Atlantic, supposes that the kind of knowledge which is useful in examinations is of the first importance. The value of a university does not depend upon the number of facts which it can drive into the heads of average men; but on whether it can, by means of its teaching and its atmosphere, get the average man into the habit of thinking nobly, largely and sanely. It seems certain that the American university training does have a permanent effect on the men who go through it, an effect like that produced by English schools, and certainly also by English universities, on their students. A man who is, throughout life, loyal to his school or university has not passed through it uninfluenced. It seems likely that the American universities are

succeeding in turning out very good citizens. The existence of what I have called the university student 'myth,' the existence of a general opinion that university men are likely to be found on the side of civic righteousness, is a witness to the fact that the universities are doing their main work well.

"The little, the very little, I was able to see of university life helped me to understand how the work is being done. The chapel services, on weekdays and Sundays, were in many ways strange to me and I cannot imagine that I, trained in other rituals, would find digestible the bread of life which they provide. But I was profoundly impressed by the reality of them. Here was no official tribute to a God conceived of as a constitutional monarch to whom respect and loyalty is due, but whose will is of no very great importance, a tribute saved perhaps from formality by the mystic devotion of a few; but an effort, groping and tentative, no doubt, to get into actual personal touch with a divinity conceived of as not far remote from common life. These chapel services—exercises is the better word for them—can hardly fail to have a profound effect upon the ordinary man. I have stood in the chapel of Oriol College at Oxford and felt that now and then men of the finer kind, worshiping amid the austere dignity of the place, might grow to be saints, might see with their eyes and handle with their hands the mysterious Word of Life. I sat in the chapel at Princeton, I listened to a sermon at Yale, and felt that men of commoner clay might go out from them to face the battering from the fists and boots of Tammany gangsters.

"It seems to me significant that Americans have not got the words 'don' and 'donnish.' They are terms of reproach in England, but the very fact that they are in use proves that they are required. They describe what exists. The Americans have no use for the words because they have not got the man or the quality which they name. The teaching staffs of the American universities do not develop the qualities of the don. They do not tend to become a class apart with a special outlook upon life. It is possible to meet a professor—even a professor of English literature—in ordinary society, to talk to him, to be intimate with him and not to discover that he is a professor. Charles Lamb maintained that school-mastering left an indelible mark upon a man, that having school-mas-

tered he never afterward was quite the same as other men. . . . I do not believe that the most careful student of professional mannerisms could detect an American professor out of his lecture room. It is possible that this note of ordinary worldliness in the members of the staff of the American university has a beneficial effect upon the students. It may help to suggest the thought that a university course is no more than a preparation for life, is not, as most of us thought once, a thing complete in itself.

"In all good universities there is a broad democratic spirit among the undergraduates. They may, and sometimes do, despise the students of other universities as men of inferior class, but they only despise those of their fellow students in their own university who, according to the peculiar standards of youth, deserve contempt. In American universities this democratic spirit is stronger than it is with us, because there is greater opportunity for its development. There are wider differences of wealth—it is difficult to speak of class in America—among the university students there than here. There are no men in English or Irish universities earning their keep by cleaning the boots and pressing the clothes of their better-endowed fellow students. In American universities there are such men and it is quite possible that one of them may be president of an important club, or captain of a team, elected to these posts by the very men whose boots he cleans. If he is fit for such honors, they will be given him. The fact that he cleans boots will not stand in his way. The wisdom of medieval schoolmen made room in universities for poor students, sizzars, servitors. The American universities, with their committees of employment for students who want to earn, are doing the old thing in a new way; and public opinion among the graduates themselves approves."

It was in the same spirit, also, that we read "Abroad at Home"—turning first of all to the six delightful chapters in the division entitled "Chicago," turning there first because Chicago is "home" both to Julian Street and ourselves, and because there Canon Hannay's western wanderings reached their farthest frontier. And quite a pleasant glow came over us (that curious manifestation of that curious local pride which is ineradicable, even in cosmopolites!) when we dis-

covered that "Canon Hanney said he felt at home in Chicago. So did Arnold Bennett." New York readers of the book, and others, must have gasped with pained surprise when they came upon the lines: "Imagine a young demigod, product of a union between Rodin's 'Thinker' and the Winged Victory of Samothrace, and you will have my symbol of Chicago." And if one is not prepared for shocks of that sort, it would be more comfortable not to read the book at all. For the man who brazenly refers to the Garden of the Gods in the Rockies as a "pale pink joke" is also the author of these paragraphs:

"I do not believe that any experience in life can give the ordinary man—the man who is not a real explorer of new places—the sense of actual discovery and of great achievement, which he may attain by laboring up a stope and looking over it at a vast range of mountains glittering, peak upon peak, into the distance. The sensation is overwhelming. It fills one with a strange kind of exaltation, like that which is produced by great music played by a splendid orchestra. The golden air, vibrating and shimmering, is like the tremolo of violins; the shadows in the abysses are like the deep throbbing notes of violincellos and double basses; while the great peaks, rising in their might and majesty, suggest the surge and rumble of pipe organs echoing to the vault of heaven.

"I had often heard that, to some people, certain kinds of music suggest certain colors. Here, in the silence of the mountains, I understood that thing for the first time, for the vast forms of those jewel-encrusted hills seemed to give off a superb symphonic song—a song with an air which, when I let my mind drift with it, seemed to become definite, but which, when I tried to follow it, melted into vague, elusive harmonies."

And this is the same iconoclast who ventilates, in Chapter XXVIII—"A College Town"—some interesting and naïve opinions on education. He "discovered" a State university!

"In detail I knew little of these big State schools. I had heard, of course, of the broadening of their activities to include a great variety of general State service, aside from their main purpose of giving some sort of college education, at very low cost, to young men and women of rural communities who desire to continue beyond the public schools. I must confess,

however, that, aside from such great universities as those of Michigan and Wisconsin, I had imagined that State universities were, in general, crude and ill-equipped, by comparison with the leading colleges of the East.

"If the University of Kansas may, as I have been credibly informed, be considered as a typical Western State university, then I must confess that my preconceptions regarding such institutions were as far from the facts as preconceptions, in general, are likely to be. The University of Kansas is anything but backward."

"Life at the university is comfortable, simple and very cheap, the average cost, per capita, for the school year being perhaps \$200, including school expenses, board, social expenses, etc., nor are there great social and financial gaps between certain groups of students, as in some Eastern colleges. The university is a real democracy, in which each individual is judged according to certain standards of character and behavior.

" 'Now and again,' one young man told me, with a sardonic smile, 'we get a country boy who eats with his knife. He may be a mighty good sort, but he isn't civilized. When a fellow like that comes along, we take him in hand and tell him that, aside from the danger of cutting his mouth, we have certain peculiar whims on the subject of manners at table, and that it is better for him to eat as we do, because if he doesn't, it makes him conspicuous. Inside a week, you'll see a great change in a boy of that kind.'

"Not only is the cost to the student low at the University of Kansas, but the cost of operating the university is slight. In the year 1909-10 (the last year on which I have figures), the cost of operating sixteen leading colleges in the United States averaged \$232 per student. The cost per student at the University of Kansas is \$175. One reason for this low per capita cost is the fact that the salaries of professors at the University of Kansas are unusually small. They are too small. It is one of the reproaches of this rich country of ours that, though we are always ready to spend vast sums on college buildings, we pay small salaries to instructors; although it is the faculty, much more than the buildings, which make a college. So far as I have been able to ascertain, Harvard pays the highest maximum salaries to professors of any American university--



\$5,500 is the Harvard maximum. California, Cornell and Yale have a \$5,000 maximum. Kansas has the lowest maximum I know of, the greatest salary paid to a professor there, according to last year's figures, having been \$2,500. . . .

"The breed of men and women who are being raised in the Western States is a sturdier breed than is being produced in the East. They have just as much fun in their college life as any other students do, but practically none of them go to college 'just to have a good time,' or with the even less creditable purpose of improving their social position. Kansas is still too near to first principles to be concerned with superficialities. It goes to college to work and learn, and its reasons for wishing to learn are, for the most part, practical. One does not feel, in the University of Kansas, the aspiration for a vague culture for the sake of culture only. It is, above all, a practical university, and its graduates are notably free from the cultural affectations which mark graduates of some Eastern colleges, enveloping them in a fog of pedantry which they mistake for an aura of erudition, and from which many of them never emerge."

"For me the visit was an education. I wish that all Americans might visit such a university. But more than that, I wish some system might be devised for the exchange of students between great colleges in different parts of the country. Doubtless it would be a good thing for certain students at Western colleges to learn something of the more elaborate life and the greater sophistication of the great colleges of the East, but more particularly I think that vast benefits might accrue to certain young men from Harvard, Yale, and similar institutions, by contact with such universities as that of Kansas. Unfortunately, however, the Eastern students, who would be most benefited by such a shift, would be the very ones to oppose it. Above all others, I should like to see young Eastern aristocrats, spenders, and disciples of false culture shipped out to the West. It would do them good, and I think they would be amazed to find out how much they liked it. However, this idea of an exchange is not based so much on the theory that it would help the individual student as on the theory that greater mutual comprehension is needed by Americans. We do not know our country or our fellow countrymen as we should. We

are too localized. We do not understand the United States as Germans understand Germany, as the French understand France, or as the British understand Great Britain. This is partly because of the great distances which separate us, partly because of the heterogeneous nature of our population, and partly because, being a young civilization, we flock abroad in quest of the ancient charm and picturesqueness of Europe. The 'See America First' idea, which originated as the advertising catch line of a Western railroad, deserves serious consideration, not only because of what America has to offer in the way of scenery, but also because of what she has to offer in the way of people. I found a great many thoughtful persons all over the United States were considering this point."

"Abroad at Home" is just a chatty account of their ramblings, told, in most unconventional fashion, and in brisk "United States," in the library by two members of the family while the other members of the household listen and note that the travelers are "thinner, but look very well." Neither this book nor "From Dublin to Chicago" would rank very high as a piece of pure literature, although Canon Hannay's work makes a much closer approach to it than does "Abroad at Home." But then, "bread-and-butter" letters, and family chats in the breakfast-room, are seldom pure literature!

THOMAS QUINN BEESLEY.

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**The Book of Job with an Introductory Essay Advancing New Views and Explanatory Notes, by Homer B. Sprague, Ph. D. Sherman, French & Company, Boston, 1913: pp. 243. \$1.25 net.**

The poetical portion of the Book of Job is rendered in verse. An attempt has been made to keep close to the language of the authorized version, a closer adherence to the sense of the revised version, and a more literal translation of the Hebrew original, so at least we are informed in the title page. It is needless to add that the versions here referred to are not the Catholic authorized versions. The opening paragraph of the preface will shed light on the manner in which the sacred text is here treated: "In the preparation of this work, as of all the masterpieces he has annotated, the editor's aim has been to popularize a portion of the world's greatest literature.

Such literature ought not to be merely the luxury of the few, but should become, if possible, a joy and inspiration to many."

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**Principles of Biology**, by J. I. Hamaker, Ph. D., Professor of Biology in Randolph-Macon Woman's College. P. Blakiston's Son and Co., Philadelphia, 1913: pp. x+459.

This text book contains 267 illustrations. It is not a laboratory guide, but an attempt to present in brief outlines the theoretical aspects of the phenomena studied, thus saving the students labor of elaborate note-taking at their lectures.

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**The Modern High School, Its Administration and Extension, With Examples and Interpretations of Significant Movements**, edited by Charles Hughes Johnston. Charles Scribner's Sons, New York, 1914: pp. xviii+847.

As in the case of High School Education, this book presents the joint labor of a large number of well-known educators. It is a serious attempt to indicate the relations between the work of the high school and the social needs of the time. It will naturally be studied by all who are interested in our secondary schools, but whether we agree or not with the views therein expressed we cannot fail to be interested in the views held by this body of educators in whose hands the destiny of our secondary schools so largely rests. The value of the book is considerably enhanced by an extensive bibliography, covering 67 pages. It has a complete alphabetical index which makes reference easy. The titles of the closing chapters sufficiently indicate the importance of the problems dealt with in this book: "The Religious Life of the High School Student," "The Moral Agencies Affecting the High School Student," "Vocational Guidance and the High School," etc.

# The Catholic Educational Review

APRIL, 1915

## SURVEY OF THE FIELD

### VOCATIONAL EDUCATION

Vocational education continues to occupy its place at the center of interest in the field of education. The movement has been gathering force and volume since the publication of Meyer's report on Industrial Education in Germany, which was issued by the Department of Commerce and Labor in 1905. The first edition of this valuable work was quickly exhausted and a new edition of 15,000 copies was brought out immediately and distributed to the members of manufacturers' associations.

It was not long before criticism of the public school system began to appear in public prints in all parts of the country. Its inefficiency when compared with the German system was pointed out. Manufacturers began to realize that the schools were not preparing young men for effective work in the shop and factory. It was pointed out that whenever we needed expert mechanics we called upon the graduates of European schools to supply our needs. The bricklayers from Denmark were paid high wages and put to work on the corners, while our own boys were relegated to work on the line where skill was not required. Similar conditions were reported from all manner of institutions in which industrial skill was called for. The utilitarian aim in education was more and more emphasized.

But apart altogether from the claim of the utility aim, it was urged that vocational education, on account of the

tangible character of the materials worked over, affected the educative process in many favorable ways. While the work in manual training high schools would seem *a priori* to meet the demand for the concrete and tangible it was pointed out that it failed because of the unreality of the situations dealt with and the total absence of the realization of value on the part of the student.

The claim of the cultural aim as the sole aim of secondary and higher education was seriously called into question. While its value was generally admitted, a growing class of educators insisted more and more strongly that the utilitarian aim should take its place beside the cultural in dignity and importance.

To develop a system of vocational schools adequate to the needs of this country, it was felt that the general educational system in possession must be profoundly modified to make room for the new element.

The attempt in certain quarters to develop vocational schools as a separate system has not met with general favor. There are many reasons for this refusal. Two distinct systems would not only increase the burden on the tax-payer, but would tend to separate our people into two classes which grow up out of touch and out of sympathy with each other. This procedure is too obviously opposed to the democratic spirit to gain ground in this country.

There are educational reasons scarcely less important than political reasons for the refusal to develop a system of vocational schools out of relationship to the system of cultural schools. One need only refer to a few of these reasons. Such a state of affairs would naturally deprive the children of the masses of all opportunity to rise to the higher walks of professional life and deprive them of the leadership in the world of thought and progress. A very limited knowledge of history is sufficient to show how disastrously this must react upon a civilization such as ours. A second reason scarcely less cogent may be

found in the vitalizing influence which affects the developmental processes of our children and youths through contact with industrial processes. In the past, this contact was supplied by home occupations which have now almost wholly disappeared. Spinning and weaving and at times even the baking of bread and the laundry work can be done in the homes only of the wealthy. The tool age has passed. We are in a machine age. Men who are still in the prime of life can recall the days when a farmer lad helped to subdue the primeval forests to the plow and helped to plant the grass and raise the sheep and shear the wool and card it, and helped to spin the wool and knit it into garments or plant the grain and harvest it and haul it to the mill where he observed the process of grinding it into flour and shorts and bran. Bringing these products home, he helped to make the former into bread, and the latter, by feeding it to the cows or pigs, took part in its transformation into milk or meat.

But these days are gone, even from our farms. The individual no longer comes into contact with the entire industrial process. The home is a social unit, but it has ceased to be the industrial unit; and the school must supply for the present generation what the homes gave to the children of our forefathers. Hence the need of educational elements in the school that are as real and as tangible as those processes of home industry in which the children of the past took an active and valuable part—valuable both for the support of the home and for the intellectual and moral development of the child.

The demand for vocational education has grown so great and so widespread that the National Congress, on January 29, 1914, authorized the President of the United States to appoint a commission of nine members to consider the subject of national aid for vocational education and report their findings and recommendations not later than June 1, 1914. The President appointed the following members on this committee: Senator Hoke Smith, of

Georgia; Senator Carl S. Page, of Vermont; Representative D. M. Hughes, of Georgia; Representative S. D. Fess, of Ohio; John A. Lapp, Director Indiana Bureau of Legislative Information and Secretary of Indiana Commission on Industrial Agricultural Education for 1912; Miss Florence M. Marshall, Director Manhattan Trade School, New York City, member of the Massachusetts Factory Inspection Commission, 1910; Miss Agnes Nestor, President International Glove Workers' Union, Chicago, Ill., member Committee on Industrial Education, American Federation of Labor; Charles A. Prosser, secretary National Society for the Promotion of Industrial Education; Charles H. Winslow, special agent, Bureau of Labor Statistics, Washington, D. C., member of Massachusetts Commission of Industrial Education, 1906-09.

The experience of the members of this commission made it possible for them to cover a vast field in a short time. The members of the commission who are not members of Congress, came to Washington and devoted their entire time to the matter in hand, while the Senators and Representatives gave all the time that could be spared from their official duties. The report of the commission constitutes two volumes of valuable material for the students of this question. The questions to be answered were:

1. To what extent is there a need for vocational education in the United States?
2. Is there a need for national grants stimulating the States to give vocational education?
3. What kind or forms of vocational education should be stimulated by national grants?
4. How far can the Federal Government aid through expert knowledge vocational education in the various States?
5. To what extent should the Federal Government aid the States through national grants for vocational education?
6. Under what conditions should grants to the States for vocational education be made?

The practical issues growing out of these questions, as far as the commission was concerned, were whether and in what manner national grants should be made to Federal agencies in behalf of industrial education, and whether and in what manner national grants should be made to the various States for the same purpose.

It is safe to say that no more important educational event occurred during the year 1914 than the work and the findings of this commission. Agitation for vocational training has been going on in all parts of the country during the past decade. Special pleading is heard on all sides. Boards of Trade, manufacturers' associations, labor unions, no less than school boards and educational bodies have indulged in prolonged and far-reaching discussions of the various themes and interests involved. The national scope and character of the work of this commission makes it imperative that all serious students of the subject would at least give respectful attention to the findings, which represent the mature judgment not only of the members of the commission, but of men and women in all parts of the country that are engaged in various phases of our industrial life.

Interesting as are these findings to our public educators, they are no less interesting to the educators and teachers who are conducting our Catholic schools. In fact, to these latter there is an interest that is peculiarly their own attaching to this document. The growth of industrial education by the State and National Government naturally brings up the question of the attitude of our Catholic schools toward this movement. Shall we stand aside and take no part in the movement? Shall we attempt to check it? Shall we send the children from our schools to the public schools for this element of their education, confining our efforts to the general education of our children, or shall we undertake to parallel this work at our own expense?



These questions must be met by our people, and some satisfactory solution must be reached that will safeguard the interests of our schools and the interests of our pupils in religion and morals as well as along the lines of vocational efficiency. We quote the summary of the findings:

*“The Need of Vocational Education.*—While many different kinds and grades of vocational education will always be required, the kind most urgently required at the present time is that which will prepare workers for the more common occupations in which the great mass of our people find useful employment.

“There is a great and crying need of providing vocational education of this character for every part of the United States—to conserve and develop our resources; to promote a more productive and prosperous agriculture; to prevent waste of human labor; to supplement apprenticeship; to increase the wage-earning power of our productive workers; to meet the increasing demand for trained workmen; to offset the increased cost of living. Vocational education is therefore needed as a wise business investment for this nation, because our national prosperity and happiness are at stake and our position in the markets of the world cannot otherwise be maintained.

“The social and educational need for vocational training is equally urgent. Widespread vocational training will democratize the education of the country: (1) by recognizing the different tastes and abilities and by giving an equal opportunity to all to prepare for their life work; (2) by extending education through part-time and evening instruction to those who are at work in the shop or on the farm. Vocational training will indirectly but positively affect the aims and methods of general education: (1) by developing a better teaching process through which the children who do not respond to book instruction alone may be reached and educated through

learning by doing; (2) by introducing into our educational system the aim of utility, to take its place in dignity by the side of culture and to connect education with life by making it purposeful and useful. Industrial and social unrest is due in large measure to a lack of a system of practical education fitting workers for their callings. Higher standards of living are a direct result of the better education which makes workers more efficient, thus increasing their wage-earning capacity.

“An overwhelming public sentiment shows the need of vocational education in this country. The testimony in this behalf comes from every class of citizenship, from the educator, the manufacturer, the trades-unionist, the business man, the social worker, and the philanthropist. Every state superintendent of public instruction declared that its rapid extension was required for many different reasons in his state and great national, educational, civic, industrial, and commercial organizations, representing more than 12,000,000 people, have repeatedly gone on record as believing that a system of vocational education was absolutely necessary to the future welfare of the nation.”

There is scarcely room to doubt that vocational education has come to stay, and it is scarcely less doubtful that the vocational element will enter into the public schools of the country of all grades and modify profoundly the curriculum and methods. While there probably will be developed in certain localities exclusively vocational schools, these are likely to be confined to the high school period of life and to be local in their application.

The Catholic schools of the country are interested mainly with the vocational element in general education, for the simple reason that if Catholic schools are to continue they must conform to the demands of the time and they must recognize the vocational movement and make room in the school for vocational elements. Nor can they stop here. The methods and the curriculum in our

Catholic schools must be modified even as the public schools are being modified to meet the new situation. This does not in any sense mean that the Catholic schools must copy the public schools. What is demanded is that the Catholic schools meet the needs of the time as effectively as the public schools meet them. Just as the Catholic schools in the past taught the secular branches so that they might be able to teach religion and morality in a vital way, so they must now teach vocational subjects that they may continue to develop religion and morality in the hearts and lives of our children.

In certain localities our Catholic schools send their pupils to the public schools for industrial education, while continuing to impart to them the elements of general education. It is scarcely necessary, however, to point out that such arrangements can never be more than local and temporary. The educational process cannot be split up along this line any more than it could be split along the line of junction between faith and morals and secular education.

Our Catholic people are called upon to meet this new situation and there is no room to doubt that they will meet it in the same spirit of loyalty and devotion with which they met the demand in the past to supply secular education in separate Catholic schools at their own expense.

This new demand frightens rather by its newness than by its magnitude. When we shall have grown somewhat more accustomed to the situation, we will find that the case is not as hopeless as it might seem at first sight. The main difficulty for some time to come will be to supply teachers that are properly equipped for the work. This is the main difficulty which the public school system is now facing and it would be well for our schools to look into the matter without further delay. It will not do to allow the period of transition and adjustment to run its course in the public school system before we awaken to

the need of change and adjustment. It is time now that we were seriously considering ways and means of preparing our Catholic teachers for the new demands of vocational teaching in our parochial and secondary schools. It is well worth while to look into what is being considered and what is being done in this direction by the schools which are supported out of the public treasury. This was, in fact, the main problem to be solved by the National Commission. We quote still further from the summary of its findings:

*"The Need of National Grants to the States for Vocational Education.*—While recognizing that training for all the different vocations is important and desirable, agricultural and trade and industrial education are in need of national encouragement at the present time. The best way to aid the States in giving these kinds of vocational training is through grants for the preparation of efficient teachers and grants for the part payment of their salaries.

"National grants are required for the salaries and the training of vocational teachers: (1) To help to solve a problem too large to be worked out extensively and permanently save by the whole nation; (2) to help the States, with their widely varying resources, to carry the cost of giving vocational education and thereby to make this education possible in those States and localities already burdened with the task of meeting the requirements of general education; (3) to equalize among the States the large and unequal task of preparing workers whose tendency to move from State to State is making training for a life work a national as well as a State duty; (4) to give interest and prestige in the States to the work of preparing our youth for useful and productive service.

"National grants for agricultural, trade and industrial education are justified: 1) by the urgency of the demand for the effective training of our workers which the States cannot meet in time without Federal encour-

agement and aid; (2) by the interstate and national character of the problem, due to its nation-wide interest and importance; (3) by abundant precedent, in appropriations by Congress throughout our entire history, for educational purposes, and in cooperation between the Federal Government and the States, where team play was necessary to handling matters that could not be as well handled by the States alone; (4) by the successful results to the nation as well as to the States of previous grants for educational purposes.

"After six years of consideration of the question by Congress and the country an overwhelming public sentiment favors national grants. The favorable opinions given at the hearings and in answer to questions sent out by the commission to educators, employers and employees and educational, civic, industrial, agricultural, and commercial organizations national in their scope, were practically unanimous."

One interested in Catholic education can scarcely read these findings without realizing that the Catholic Church in this country is most fortunate in having a great national university of its own here in the National Capital, where it will be possible to train teachers for our vocational schools and for vocational instruction in all our schools, wherever they may be located. It is true that we have not yet at the Catholic University any provisions for instruction of this kind, but it cannot be doubted that the time is at hand when provision will be made. The Department of Agriculture in this city furnishes the best materials to be had anywhere for the training along agricultural lines, and it would not involve a great outlay on the part of the Catholic University to make provisions for instruction of this character. A sufficient endowment is necessary, but it is earnestly to be hoped that that endowment will be provided in the near future. In the meanwhile, a beginning

is to be made this summer, at the Dubuque Summer Session of the Sisters College.

The State of Iowa recently passed a law concerning the teaching of agriculture, domestic science and manual training in the public schools of the State. Section 1 of this Act\* provides that "the teaching of elementary agriculture, domestic science and manual training shall, after the first day of July, nineteen hundred and fifteen (1915), be required in the public schools of the State; and the State superintendent of public instruction shall prescribe the extent of such instruction in the public schools. And after the date aforesaid, elementary agriculture and domestic science shall be included among the subjects required in the examination of those applicants for teacher's certificate who are required by the provision of this act to teach agriculture and domestic science."

It is further stated by the Department of Education that "It is the intention ultimately to make the minimum requirement in elementary agriculture and domestic science for a uniform county teacher's certificate one semester's work consisting of three recitation periods and two-hour laboratory periods per week, but for the summer of 1915 the examination questions will be based upon twelve weeks' work consisting of three recitation periods and two-hour laboratory periods per week. It is recommended that men be excused from laboratory work in domestic science and that women be excused from the shop work in manual training when desired."

Provision will be made during the coming summer at the Dubuque Session for courses of instruction including laboratory work in domestic science, manual training and elementary agriculture. Moreover, these courses will run through twelve weeks, beginning on June 28.

It is highly desirable that instruction of this character be provided in the Sisters College during the academic

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\*35 G. A., Ch. 248

year, and such provision will be made just as soon as sufficient funds can be obtained to provide the equipment and the instruction. The Sisters College is providing for the training of teachers in all the teaching communities scattered throughout the country, and is destined to do for them what could not be done locally either by individual communities or by individual dioceses. The arguments which we have just quoted from the findings of the commission stresses the need of national aid to a movement of this kind which is thoroughly national in character. The analogy holds true with reference to our Catholic schools. Everything that was said on this head on the findings of this commission hold with equal if not still greater force with reference to the Catholic University and the Catholic Sisters College. It is through these institutions that our Catholic school system may hope to secure adequate training for our teachers to conduct the work of education along all lines, but particularly along the lines of new social and economic adjustments. The work before us is Catholic and nationwide and must be met in the same manner by a central, Catholic and national agency. From such a center help will radiate into every corner of the country. Every parochial school, academy and college in the Catholic educational system will be benefited and uplifted by the work that is here done. The only element that retards the progress of these institutions at present is the lack of sufficient funds, but as the nature of the work conducted and the benefits to be derived therefrom are nation-wide, so it is to be expected that the support will be nation-wide.

Every self-respecting and self-supporting Catholic in the country should at least become a member of the Catholic Sisters College League and contribute the modest sum of one dollar a year as dues for the support of this splendid Catholic work. Those of us who can, and they are many, may well afford to contribute a larger sum, and as soon as the matter is properly presented to them they

will not be found wanting in public spirit, in Catholic loyalty or in generosity in reaching out a helping hand to our teaching Sisterhoods who have been making such a wonderful endeavor to solve the great problems of the present in the education of the Catholic youth of this country.

The summary of the commission's findings includes another general heading which it is well worth while to consider here:

*"The Need of National Appropriations for Studies, Investigations, and Reports.*—The States are facing many new and difficult questions in connection with the efforts to develop agricultural, trade and industrial, commercial, and home economics education. One of the most valuable ways in which the National Government could aid the States in this work would be by national grants expended through Federal agencies for studies, investigations and reports furthering the efforts of the States to place the work of their vocational schools on a scientific and business-like basis. As a nation we are singularly lacking in this kind of information. European countries have gained much advantage over us because they are already in possession of this knowledge.

"This help can best be secured from the Government. We cannot rely upon individuals or national organizations to gather it. The States cannot well deal individually with the matter. The work must be done by the National Government to secure the best results. If the Government makes grants to be expended in cooperation with the States for the benefit of any kind of vocational education, every consideration requires that the moneys expended in the venture should be accompanied with all the helpful knowledge that the Federal Government has gleaned or can glean from its studies.

"While excellent work has been done by the different Federal agencies in furnishing information and advice to the country for vocational education, the service has



been very greatly hampered by a lack of funds. There has to some extent been a lack of close, intimate cooperation between the different departments and bureaus in gathering and using the material. There seems to be more or less overlapping and duplication of effort, not conducive to the best results.

“Not only are additional funds needed for the purpose of giving to the States the country-wide sources of information for vocational education in the most effective manner, but some of the Government departments should be organized in some way into a clearing house for the purpose of dealing collectively with the task, so as to have a clear understanding of the respective place and function of each department and bureau and the ways by which they can best cooperate in making their material of the greatest benefit to the State.”

The national agencies for education referred to here are located for the most part in the city of Washington, within easy reach of the Sisters College. The publications of the Government along these lines can be obtained, of course, in any part of the country, but there are located here at headquarters incalculable stores of valuable information to be had by those who can visit in person the libraries, and various departments of the Government. Over and above this, however, our Catholic teachers need to have all this material properly related to the rest of the curriculum and properly adjusted to the teaching process in the methods employed in the various branches and in the text-books and manuals that are to be used by our teachers. The only practical place where this work can be carried on is here at the Catholic University. Moreover, our Catholic teachers need constant assistance in their work throughout the year. This can be supplied to them by THE CATHOLIC EDUCATIONAL REVIEW and the other publications of the University and its professors. This surely is reason enough for a generous support of these agencies which are needed for the

very life and maintenance of our Catholic schools everywhere. Each reader of this REVIEW should make it his business, if he is a Catholic interested in Catholic education, to increase its circulation and secure for it adequate support. No national grant is given to it for support, nor is there one cent of aid contributed to it from the endowments of the University which are all administered scrupulously for the purposes for which such endowments were contributed. THE CATHOLIC EDUCATIONAL REVIEW is supported wholly by private means and it needs the support of those in whose interest it is published if it is to continue to discharge the very important functions which it has undertaken in behalf of Catholic education and the uplift of our teaching forces. If each reader would make it his business to secure one additional reader during the year, those who have carried the burden so long would feel refreshed and encouraged.

THOMAS EDWARD SHIELDS.

## PIERRE LOTI AND RENÉ BAZIN—A COMPARISON

### II

#### RENÉ BAZIN

In the beginning of his essay on René Bazin, which is a splendid eulogy of the great French Catholic novelist and at the same time a severe arraignment of much of the modern sensualistic output in fiction, M. Doumis speaks of the deplorable tendency that may be observed in modern writers of choosing characters too often from the seamy side of life, as if those who were sane and well-balanced and virtuous were not "interesting." In fact, the present writer recalls the flippant and silly remark made by a teacher (!) of English literature in one of our public schools, to the effect that "good people are seldom interesting." This teacher was discussing the Arthurian poems and his object was to convince his hearers that Arthur has not become as famous in song, as Lancelot and Guinevere. In literary history the latter are considered as wicked, and therefore, in that teacher's opinion, they were also "interesting." What a gross misconception of moral goodness! What, then, of a St. Paul, a Francis Xavier, a Breboeuf, a Father Damien, a St. Francis of Assisi and a Joan of Arc, or even legendary characters like Longfellow's Evangeline, like Percival and Galahad! Were their lives and works, as narrated by historians or celebrated by poets, not interesting and do they not still appeal to the readers of the world's best literature?

Now it is one of the merits of Bazin that he knows how to make the lives of ordinary, "good" people "interesting." He has never held as an article of literary faith that the writer today must choose his characters exclusively from the slums and boulevards and the "haute

société" of the great city. He has devoted himself with wonderful success to describing "la vie de la province," as opposed to the wild life of the town. "On ne le rencontre guère sur nos boulevards," says M. Doumic. Bazin's books, which narrate the lives and experiences, the joys and sorrows, of sane and normal people, are thus in remarkable contrast to those of so many contemporary French writers who seem to hold with the American teacher that only lives blighted by sin and sinful excesses are worth while as material for fiction. Bazin's works, chiefly devoted to describing lands and scenery and life and people nearer home, stand in remarkable contrast to those of Loti, whose distinguishing mark is, as we have seen, riotous "exoticism." Bazin is well aware that many writers have lost their originality by seeking inspiration exclusively in the press and turmoil of urban life. For they readily fall into the delusion that the literary art should serve only for amusement, whereas in reality, it should also minister to man's higher spiritual needs. They therefore become in a sense the slaves of their own art, for they are prone to copy the opinions and fashions set up by a clique or by a narrow school. But the writer, like René Bazin, can follow his own taste and natural inclinations, as he is free in his view of life and in his attitude towards the great truths and principles that will ever influence literature. Apropos of one of his latest works: "The Mariage of Mlle. Gimel and Other Stories" —a graphic picture of French life, but not turning upon "intrigue," Bazin says: "Our novelists, by occupying themselves with this unrepresentative part too exclusively, have created and spread a conception of our country which is not only inadequate, but is also essentially false. If I have held myself resolutely aloof from the society novel, which I might have done, perhaps, as well as another, it is because I desire to portray the sweetness, purity, and beauty of French family life, and not to perpetrate a gross libel upon it."

The English translation of the work just mentioned is reviewed at length in the *New York Times* for October 5, 1913. We read: "There is René Bazin in many, if not all, phases of his creations in 'the Marriage of Mademoiselle Gimel' and the four stories which complete the volume now in English translation. There is a love story as fine spun and delicate as a cobweb, there is a farce after the manner of the best, there is a harsh Dostoievsky-Turgenev sort of tale of wintertime on the slopes of the Colombian, there is a pathetic little idyll concerning the very poor and the Little Sisters who care for them, and for *finis* a sympathetic sketch which for the moment rips aside the fabric that covers the bitterness of life, and then lets it fall quite softly."

And what beautiful pictures has not Bazin presented to us in other works because he sought and found inspiration in "en Province"? "If," says M. Doumic, "one wishes to know the resources which 'La Province' offers to him who loves it, one has only to run over the articles which M. René Bazin has published in the *Journal des Débats* under the title: *En Province*." They are among the prettiest pieces which the literary journalism of the day has produced. Description of landscapes, studies of manners and customs, recollections, fancies, legends, anecdotes and little dramas—all are intermingled in this collection. Bazin deserves all the more of contemporary literature because many changes are taking place in the "provincial life" of France which he has described. Ancient customs are fading away, and the children are allowing the good old fashions handed down by their grandparents to disappear. Even the antique houses that preserve the history of former times are being remodeled, owing to the "zèle de municipalités avides d'embellissements." He has caught the spirit of the country life and in his pictures of the country squire and official, the teacher and the doctor, the peasant and the village girl—he shows how sympathetically he can

enter into the hopes and fears and ambitions and projects of these good people.

By these works Bazin has also convincingly shown that the novel may be realistic, and that real life may be truly and charmingly portrayed without recourse to the nauseous details of the ultra-realists. And yet his treatment of life is neither sentimental nor are his characters "too good to be true." His plots and incidents and descriptions are realistic in the sense that they are true to detail and are faithful to actual conditions. But this realism does not emphasize the hideous moral defects that characterize certain sections of the social body. It is happily tempered with idealism, with sanity, and with consistent views of life, so that the reader is led to love virtue and esteem things of good report.

We are aware that life has its full measure of sorrows and sadness and that, in the words of Doumic, "*la douleur est l'étoffe dont est fait la vie.*" Nor do we overlook the weakness of human nature. But on the other hand, continues Doumic, "we do not admit that literature has been invented only to recall to us the reasons we have for despising ourselves." But this seems to have been precisely the belief of the gross naturalist writers whose works swelled the mass of the "*littérature brutale.*" They looked upon grossness as a synonym of boldness. Such men are Loti, Musset, Marcel Prevost, Balzac and others. The delusion went so far, says M. Doumic, that some believed that "*hors la peinture du vice, tout nous semble fadeur et candeur—outside of the depicting of vice all else seems insipid and stale.*"

It is precisely because Bazin's work showed that he never cast his lot with these writers that he has obtained such an enviable place in contemporary French literature and that the better critics, with Doumic, "love him for having had the courage to remain pure in his works." One of the novels which shows Bazin's wide range of interest, and which also gives evidence that he is in full

sympathy with the movement for Christian social reform, is "Le Blé Qui Lève" (The Coming Harvest). In fact, Brunetière, who was chosen to deliver the address of welcome upon Bazin's reception into the French Academy, April 28, 1904, congratulated the eminent novelist for having, for more than twenty years, perhaps more than any other, helped à préciser les caractères du 'roman social'—to definitely determine the character of the social novel, or novel with a purpose. "The Coming Harvest" shows what young men may do in the cause of the Catholic social apostolate, and it is gratifying to recall that many of the youth of France are working in the spirit depicted by Bazin in his story. The hero of the novel is Gilbert Cloquet, one of the founders of a rural labor union, which strives to gain concessions from the capitalists and landed proprietors. The place is Fontenilles, near Corbigny, in the central department of la Nièvre. A reviewer in the *Bookman* for January, 1908, gives a translation of a passage describing the scene leading up to the strike of the woodmen.

"In the year 1891, and the two years following, the woodcutters of la Nièvre leagued together to obtain an increase of their insufficient wages. In the woods, during their loafing hours, in the cabarets Sundays and on the farms, where the laborers were brought together in large numbers by the threshing-machines which had replaced the flails, they discussed the interests of their trade. Sounds which had not been heard for over a century mounted from under the copses or from between the hedgerows. Certain very old trees had been thrilled formerly by the passage of similar sounds . . . 'living,' 'life,' 'the child,' 'the home,' these primitive and significant words swelled the hearts of the men, and when they were through talking of their poverty, they hurled defiant threats at the exploiters who lived at Nevers or in the small towns or in the open country, in houses built with the profit of the trees they had felled. Other words were uttered and dreams were recounted, in which all did not believe equally, but which entered the blood of all,

for they were in the very air with its odor of young buds and springing herbs. In these dreams the following phrases appeared and reappeared: 'The future belongs to the people,' 'Democracy will create a new world,' 'The right to bread, the right to a pension, the right to share.' That year the forest was agitated. The saplings periodically cut, murmured under the oaks saying: 'We, as well as the big trees, have a right to the breezes of the upper air.' "

On the third page before this scene, Bazin gives a touching description of a First Communion celebration as formerly in vogue in Catholic France.

In *Les Noëllet* Bazin tells the pathetic story of Pierre, the sturdy peasant son who was destined by his father for the priesthood, but who after his studies refused to take the final step leading to Holy Orders. The young man declares that he had deceived his parents and that he desired a superior training merely in order to go to Paris and to lead the life of a gentleman. This book gives delightful glimpses of French peasant life. In this work as well as in *Les Oberlé*, and in *La Terre Qui Meurt*, Bazin is "le poète des braves gens et de la vie simple." *Les Oberlé* is regarded as Bazin's masterpiece and is the work which has secured him his place among the Forty Immortals. It contains enchanting pictures of Alsatian landscapes and its plot is based on the antagonism that still exists between the people devoted to Germany and those loyal to France.

"*Le Terre Qui Meurt*" (1899) may be called a plea for "back to the farm," as it tells the story of a peasant family, of which some descendants clung to the soil inherited from their ancestors, while others betook themselves to the town to find less toilsome work and more giddy pleasure. It also touches on industrial questions, as does *The Coming Harvest*, for it depicts the struggle of the native farmers against foreign producers. But to learn best the style and manner of Bazin, one must



read, says M. Doumic, *Les Noëllet*, *Ma Tante Giron*, *Madame Corentine*, and *La Sarcelle Bleu*. In *Madame Corentine*, as in *Madame Giron* and as in so many other works, M. Bazin introduces young girls. They are fortunately of a type that still exists in France,—“who do not ride a bicycle and who do not study anatomy.” They still possess that charm of which modern conditions strive to deprive them. But yet they are not the simple-minded creations of the stage. They have their own will and views of life and are at times even obstinate in their goodness. They exercise an influence for good in their families and it is especially in this way that they are amiable and true.

*Donatienne* is the story of a wife who leaves her husband and children in the province to go to Paris. She succumbs to the temptations of the great city, forgets her family and becomes an outcast. But Bazin works out this sad plot more by suggestion than by actual detail. “Imagine,” says M. Doumic, “the same subject in the hands of one of the naturalists and ask what they would have made of it. We need not make wild conjectures.” It is enough to point to Balzac and Zola, who would have concentrated their attention on poor Donatienne and gloated over the successive stages of her downward career. Under pretext of instructing us, they would have shown us how vice is the inevitable outcome of misery.

But of this wholesome realism we have had for a long time, complains M. René Doumic, only a grotesque and abominable counterfeit—“une grotesque et odieuse contrefaçon.” For the naturalists, the representatives of false realism, like Loti and Prevost and Balzac, have been attracted towards the weak and the lowly “non par un mouvement de sympathie, mais par une curiosité hostile.”

*La Barrière* (The Barrier) is different from his other works in that the scene is not laid entirely in La Belle France, but partly in England. Yet even when describing

English life and scenery there is the same fidelity to truth and actuality. For the author is well acquainted with the life and conditions which he chose as the setting of his work. If his other books were such as might have been written by one who shared the same sound Christian world-view, the *Barrier* is eminently the work of a Catholic writer. In this book he boldly introduces a supernatural motive—the strength that flows into souls from the fervent reception of Holy Communion. Reginald Breynolds, a wealthy young Englishman, in love with a French maiden, Marie Limerel, comes to Paris to study Catholicism in one of its ancient strongholds. He is converted to the true faith. On her part, Marie heroically renounces an attachment for her cousin, Felicien Limerel, because he has no faith. But Bazin does not allow Reginald, for all that, to be united with Marie. It will be interesting for the reader to find out “The Barrier” that must separate them forever. Marie is a splendid character, strong and valiant, yet womanly withal, and guided by supernatural motives. Rejoicing in her Catholic faith and always finding strength and support in it, she is at the same time a typical, vigorous city girl. Compare this excellent woman with some of the creatures of Loti’s diseased imagination, and it will become clear with what greater freedom a man strengthened by the Christian world-view faces life’s problems than he whose horizon is limited to things of sense and time.

*Davidée Birot*, one of the latest works of Bazin, recounts the tragedy of a soul, but how different in scope and conception, this work is from those of Loti just referred to! While Marie Limerel is a model Catholic woman, even approaching the sainted maidens of old in fortitude and devotion to highest ideals, poor Davidée is not even a Christian. She is a victim of “lay morality” so popular in France among certain classes, who proudly say that they can get along without God and His Church. She becomes an “institutrice,” a teacher in a

French school. All would have gone well had Davidée confined herself to teaching the ordinary course set down in the program. But she becomes interested in the soul-life of her children. It is here that her lame and decrepit "morale laïque" leaves her at sea, and René Bazin shows, in his own inimitable way, the transformation that went on in the soul of this young woman, and how through the edifying death of little Anna Le Floch she was drawn upwards to the sweetness and light and faith of the Christian religion.

We have found it fitting to compare occasionally, in this and in the previous article, the work of Bazin with that of Loti. A candid estimate of their work must convince any critic who is not captivated merely by the splendor of exotic descriptions and the glamor of the strange and the unknown, but who can understand the beauty and heroism that are often found in ordinary lives, that Bazin is the greater name in modern French literature. Bazin's name and fame will remain undimmed. His books, lending sweetness and charm to the lives of characters that struggled bravely against evil, will, in turn, strengthen and uplift others who go down the years facing the same obstacles to well-doing and righteousness.

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## A SOLDIER ON RELIGIOUS TRAINING

Whatever we may think of his political and military aims and claims, General von Bernhardi's much-discussed book on "Germany and the Next War" contains some straight-forward paragraphs on the subject of religious training for the young. They are striking for their fundamental common sense, the more so because one would hardly expect from that quarter the suggestions they convey.

The author has in view only the German Evangelical Church. Its higher critics may rave and tear the Gospel to shreds and explain away the divinity of Christ. But the government keeps on laying down clear-cut rules for religious instruction in all the national schools. According to these, the object of Evangelical religious instruction is "to introduce the children to the comprehension of the Scriptures and the Creed of the congregation" in order that they may be enabled to read the Scriptures independently and to take an active part both in the life and the religious worship of the congregation." In the carrying out of these regulations the youngest children in the lowest grades—from six years upwards—are told stories from the Old and the New Testament. Every Saturday the portions of Scripture appointed for the next Sunday—the pericopes—are read out and explained to all the children of the school. Instruction in the Catechism begins also in the lower standard, from the age of six years onward; the children must learn some twenty hymns by heart, besides various prayers. Moreover, the institution of public worship is also to be explained to them. And now comes Von Bernhardi's criticism of the rules.

He avers that the requirements, as laid down, do little to facilitate the comprehension of the subject by children from six to fourteen years of age; they presuppose

a range of ideas totally beyond their age. Not a word suggests the real meaning of religion; its influence, that is, on the moral conduct of man should be adequately brought into prominence. The teacher is not urged by a single syllable to impress religious ideas on the receptive child-mind. The whole course of instruction deals with a formal religiosity which is quite out of touch with practical life, and if not deliberately, at least in result, renounces any attempt at moral influence.

A real feeling for religion is seldom the fruit of such instruction. The children, as a rule, are glad after their Confirmation, to have done with this unspiritual religious teaching, and so they remain, when their schooling is over, permanently strangers to the religious inner life, which the instruction never awakened in them. Nor does the instruction for Confirmation do much to alter this, since it is usually conceived in the same spirit.

It is quite refreshing, however, to read in the new regulations for middle schools, published February 10, 1910, that "by religious instruction the moral and religious tendencies of the child should be awakened and strengthened." For, the author adds, "a truly religious and patriotic spirit is of inestimable value for life, and above all for the soldier."

No one, who has at heart the true interests of the growing generation, whether in Germany or America, or any other country, can gainsay this truth. And expressed as it is by a soldier of long experience, it is well worth closer consideration. For in this day of enlightenment and religious liberty one scarcely dares expect such positive ideas on religion in the national schools from one who has passed his life in barracks and maneuvers. To mention religion and the schools in one breath smacks of intolerable sectarianism, and shows a direful lack of the scientific spirit. The youth of the land must first "touch life at all its points," and then choose a religion for themselves if they are so inclined.

Undoubtedly Protestantism is in greater danger than the Catholic religion of degenerating into the mere formal teaching of traditional tenets without a view to daily life. The leaders of German Protestantism have practically thrown overboard or explained away the fundamental tenets of Christianity, beginning with the divinity of its Founder. Yet, by the mere power of inertia, the traditional Lutheran doctrines continue to rule the masses and to be taught to the majority of the people and their children in the common schools. And the government, fully realizing that the stability of the state is founded on religion, has always upheld and prescribed its teaching.

That it is not altogether fruitful of good results in the life of the people, seems attested by the above quotations. That it ought to be, is no less plain.

Hence, with a soldier's bluntness, Von Bernhardt goes on to give his own idea of how the desired results may be achieved. "The method of religious instruction which is adopted in the national schools is, in my opinion, hopelessly perverted. Religious instruction can only become fruitful and profitable when a certain intellectual growth has started, and the child possesses some conscious will. To make it the basis of intellectual growth, as was evidently intended in the national schools, has never been a success; for it ought not to be directed at the understanding and the logical faculties, but at the mystical intuitions of the soul; and if it is begun too early, it has a confusing effect on the development of the mental faculties. Even the missionary who wishes to achieve real results, tries to educate his pupils by work and secular instruction before he imparts to them subtle religious ideas. While religious instruction should only begin in due harmony with intellectual progress, the moral influence of religion should be more prominent than the formal contents."

Here Catholic teaching must part company with this most ardent advocate of intensive and general religious instruction. For we hold, against the prevalent modern Protestant and rationalistic tendency, that the formal contents of faith are of primary importance; that "the mystical intuitions of the soul" are very unreliable in this matter, and that no true morality can be built up except on the true faith that was once delivered to the Saints.

Yet the practical problem remains equally for us: the relation between the theoretical teaching of religion, and its application to daily life. Von Bernhardi is right in condemning any overemphasis on the former to the utter exclusion of the latter. For children trained after this manner, no matter how well their minds are stored with religious knowledge, a life in conformity with the teachings of religion has no meaning; they fall easy victims to the corrupting influences of social life, since they do not effectively correlate knowledge with duty; the will is not trained and bent to follow the dictates of the understanding enlightened by faith.

When should this correlation between religion and life begin? As early as possible. And here once more Von Bernhardi is not far from the Catholic truth when he writes: "Religious instruction proper ought to begin in the middle standard. Up to that point the religious teacher should be content, from the religious standpoint, to work on the child's imagination and feelings with the simplest ideas of the Deity, but in other respects to endeavor to awaken and encourage the intellectual life, and make it able to grasp loftier conceptions. The national schools," he adds, "stand in total contradiction to this intellectual development."

With younger minds it is the "doing" which leads gradually, with the unfolding of the intelligence, to a deeper and more comprehensive knowledge. It is for this fundamental reason that Catholic schools exist,

where the theory and the practice of religion go hand in hand from the earliest years. Where the latter is limited to the home circle and the Sunday school, we see the baneful consequences unfolding themselves before our eyes: a gradual decay of religion and morality.

True, as the mind develops, the process is largely reversed, and the knowledge made as thorough as possible by frequent explanation; reviewing is also given an important rôle, to impress the truths firmly, indelibly upon the mind. Yet there also the bearing of these doctrines on practical life may never be overlooked.

Of themselves, the children, even when older, do not easily make this application: it must be pointed out to them time and again, and they must be led as frequently as possible to practice what is thus set before their eyes. Anything less than that means one-sided religious development and unsatisfactory, if not deleterious, results in the religious life of a nation.

What may strike us in the foregoing is that those reforms in religious teaching are advocated not only openly, but as a matter of course, in a volume dealing professedly with politics and war. Religion must, after all, have a stronger hold on the hearts and souls of men than emancipated scientists of the day are willing to acknowledge.

When the schools of a nation are thus professedly Christian, the youth of that nation are Christians and the mass of the people can never become total strangers to Christianity. The contrast of such a system with our own public schools need not here be pointed out anew. Our policy of Catholic schools for Catholic children is once more amply justified. However, as a nation, because we were unable to agree on a policy of giving religious instruction to our youth according to our various beliefs, we have done the next worst thing: we have excluded religion completely from their young lives. On the specious



pretext of respecting religious freedom, we have done away with religion.

But, as Father Corcoran points out in *Studies* for December, '14, in sect-ridden Germany, "along with Philosophy and German literature, Religion was taught at the expense of the state by trained teachers, Catholic or Lutheran or Calvinist, or Hebrew, as each scholar required, and it was the leading subject in the official timetable." It is no longer surprising that, under those conditions, religion, far from being something to be apologized for, remains uppermost in the mind of civilian and soldier alike and proves a tower of strength for a nation, when all else, and first of all, the fine-spun theories of atheistical pedagogues crumble to dust at the contact of death.

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## AN EDUCATIONAL ANTHOLOGY FROM THE WRITINGS OF ST. CHRYSOSTOM

(Continued)

### SOME PRINCIPLES OF GENERAL METHOD

Many principles of general method, practiced by the modern educator, are embodied in the following passages, which have been selected from the writings of this primitive Christian Father: All educational writers of eminence have laid stress on the necessity of preparing the pupils' minds for the new teaching. In the quotation following, St. Chrysostom shows the wisdom of employing this fundamental principle: "Great is shewn to be in all things the gain of humility. Thus it is that we have brought arts to perfection, not by learning them all at once from our teachers; it is thus that we have built cities, putting them together slowly, little by little; it is thus that we maintain our life. And marvel not if the thing has so much power in matters pertaining to this life, when in spiritual things one may find that great is the power of this wisdom. For so the Jews were enabled to be delivered from their idolatry, being led on gently and little by little, and hearing from the first nothing sublime concerning either doctrine or life. So after the coming of Christ, when it was the time for higher doctrines, the Apostles brought over all men without at first uttering anything sublime. And so Christ appears to have spoken to most at the beginning, and so John did now, speaking of Him as of some wonderful man, and darkly introducing high matter."<sup>41</sup>

St. Chrysostom shows his grasp of more than one fundamental principle of method in the following quotation. One that is made emphatic, however, seems to be that, of repeating exactly what the intelligence has mastered. "When children are just brought to their learning, their teachers do not give them many tasks in succession, nor

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<sup>41</sup>31 Hom. on St. John, p. 253.

do they set them once for all, but they often repeat to them the same short ones, so that what is said may be easily implanted in their minds, and they may not be vexed at the first onset with the quantity, and with finding it hard to remember, and become less active in picking up what is given them, a kind of sluggishness arising from the difficulty. And I, who wish to effect the same with you, and to render your labour easy, take by little and little the food which lies on this Divine table and instil it into your souls.”<sup>42</sup>

It is worth while to observe that St. Chrysostom appreciates the place of interest and effort in the work of education, and that he points out some means of obtaining both. “Christ also shews the duty of teachers when He says, The kingdom of heaven is like unto a householder, who bringeth forth out of his treasure things new and old.” Matt. XIII, 52.<sup>43</sup>

Again, “And this is quite a Teacher’s duty, to give his address that variety which is profitable to the hearers.”<sup>44</sup>

“For whatsoever soil the plant stands in, such is the fruit it bears; if in a sandy and salty soil, of like nature is its fruit; if in a sweet and rich one, it is again similar. So the matter of instruction is a sort of fountain.”<sup>45</sup>

“Having spoken of the old man generally, he next draws him also in detail; for this kind of teaching, where we learn by particulars, is more instructive.”<sup>46</sup>

In the words which follow, there are remarks on teaching, which again offer evidence of St. Chrysostom’s wisdom as a teacher, and which seem to illustrate the principle, that truth to be assimilated must be adapted to the needs and capacities of the learner’s mind. “For when I see him writing to the Romans and to the Colossians about the same subjects, and yet not in a like way about

<sup>42</sup> Hom. on St. John, p. 37.

<sup>43</sup> Hom. on I. Tim., p. 106.

<sup>44</sup> Hom. on Romans, p. 463..

<sup>45</sup> Hom. on Col., p. 288.

<sup>46</sup> Hom. on Ephes., p. 252.

the same subjects; but to the former with much condescension, as when he says, Him that is weak in the faith receive, but not to doubtful disputations: for one believeth that he may eat all things, another, who is weak, eateth herbs; Rom. xiv, but to the Colossians he does not write in this way, though about the same things, but with greater boldness of speech: Wherefore if ye be dead with Christ, he says, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not), which all are to perish with the using, not in any honour to the satisfying of the flesh. Col. II, 20. I find another reason for this difference than the time of the transaction. For at the first it was needful to be condescending, but afterwards it became no more so. And in many other places one may find him doing this. Thus both the physician and the teacher are used to do. For neither does the physician treat alike both those who are in the first stage of a disorder and those who are come to the point of having health thenceforward, nor the teacher those children who are beginning to learn and those who want more advanced subjects of instruction.”

Illustrative of the same principle is a quotation from the homilies on St. John: “And this I say, that we may not carelessly pass by what is contained in the Scriptures, but may fully consider the object of the speaker, and the infirmity of the hearers, and many other points in them. For teachers do not say all as they themselves would wish, but generally as the state of their weak (hearers) requires. Wherefore Paul saith, I could not speak unto you as unto spiritual, but as unto carnal: I have fed you with milk, and not with meat (I. Cor. III, 1, 2). He means, “I desired indeed to speak unto you as unto spiritual, but could not,” not because he was unable, but because they were not able so to hear. So, too, St. John desired to teach some great things to his disciples, but

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“Homilies on Romans; The Argument, p. 4.

they could not yet bear to receive them, and therefore he dwells for the most part on that which is lowlier."<sup>48</sup>

Once more St. Chrysostom elucidates a principle of moral and religious teaching in these words: "In some cases it is necessary to command, in others to teach; if therefore you command in those cases where teaching is required, you will become ridiculous. Again, if you teach where you ought to command, you are exposed to the same reproach. For instance, it is not proper to teach a man not to be wicked, but to command; to forbid it with all authority. Not to profess Judaism, should be a command, but teaching is required, when you would lead men to part with their possessions, to profess virginity, or when you would discourse of faith. Therefore Paul mentions both: Command and teach. When a man uses amulets, or does anything of that kind, knowing it to be wrong, he requires only a command; but he who does it ignorantly, is to be taught his error."<sup>49</sup>

Almost every book on teaching contains a chapter on habits; for the teacher must think of the whole of education as a process of habit formation. St. Chrysostom shows his appreciation of the power and importance of habit in saying: "For great is the power of habit, both in good things and in evil, and when this carries us on, there will be little trouble."<sup>50</sup>

Again, "It is of great use to be in the habit of doing good actions."<sup>51</sup>

One final quotation on instruction, in which the facts and methods are so germane to every practical teacher's experience as to need no comment, may be added. "Again, if thou art instructing anyone; speak on the subject at present before thee, otherwise be silent. If the speech be seasoned with salt, should it fall into a soul that is of loose texture, it will brace up its slackness; into one

<sup>48</sup>30 Hom. on St. John, p. 250.

<sup>49</sup>13 Hom. on I. Tim., p. 104.

<sup>50</sup>7 Hom. on II. Tim., p. 224.

<sup>51</sup>Ibid, p. 224.

that is harsh, it will smooth its ruggedness. Let it be gracious, and so neither hard, nor yet weak, but let it have both sternness and pleasantness therewith. For if one be immoderately stern, he doth more harm than good; and if he be immoderately complaisant, he giveth more pain than pleasure, so that everywhere there ought to be moderation. Be not downcast, and sour-visaged, for this is offensive; nor yet be wholly relaxed, for this is open to contempt and treading under foot; but, like the bee, culling the virtue of each, of the one its cheerfulness, of the other its gravity, keep clear of the fault. For if a physician dealeth not with all bodies alike, much more ought not a teacher. And yet better will the body bear unsuitable medicines, than the soul language."<sup>11</sup>

Two passages selected throw some light on St. Chrysostom's view of discipline, and are of intrinsic interest to us of a world so different, as we occupy ourselves with the problems and difficulties of rearing children. He regards punishment as a medicine, and this recalls an observation of a great educational writer, whose era is far enough removed from St. Chrysostom's, Montaigne, who says: "Punishment acts as medicine for children" (*Essais* II, XXXI, de la cholère).

St. Chrysostom says: "And do not add immediately the punishments due to those who give offense, but take his own testimony also, saying, "Thou hast no need to learn these things from me: thou thyself knowest, if anyone offend one of these little ones, how great a penalty is threatened. And thus having sweetened thy speech, and smoothed down his wrath, apply the medicine of thy correction."<sup>12</sup>

"For this especially is the part of a teacher, not to be hasty in taking vengeance, but to work a reformation, and ever to be reluctant and slow in his punishments."<sup>13</sup>

<sup>11</sup>Hom. on Col., p. 311.

<sup>12</sup>Hom. on I. Cor., Part II, p. 626.

<sup>13</sup>Hom. on II. Cor., p. 240.

## EXHORTATIONS TO PARENTS

In the writings of St. Chrysostom the most lengthy and the most frequent passages bearing on education are addressed to parents. The reason for this is readily understood when one remembers that in the first centuries of the Christian era the early education of children was regarded as essentially the work of the home. A statement of this fact and a beautiful word picture of the educational ideal of Christian parents in the patristic period is given by Kappes in *Lehrbuch der Geschichte der Pädagogik*, Münster in W., 1898.

The matter of the exhortation following is so strikingly applicable to parents of the twentieth century that it is difficult to remember it was addressed to those of the fourth. "In children we have a great charge committed to us. Let us bestow great care upon them, and do everything that the Evil One may not rob us of them. But now our practice is the very reverse of this. We take all care indeed to have our farm in good order, and to commit it to a faithful manager, we look out for it an ass-driver, and muleteer, and bailiff, and a clever accomptant. But we do not look out for what is much more important, for a person to whom we may commit our son as the guardian of his morals, though this is a possession much more valuable than all others. It is for him indeed that we take such care of our estate. We take care of our possessions for our children, but of the children themselves we take no care at all. What an absurdity is this! Form the soul of thy son aright, and all the rest will be added hereafter. If that is not good, he will derive no advantage from his wealth, and if it is formed to goodness he will suffer no harm from poverty. Wouldst thou leave him rich? teach him to be good: for so he will be able to acquire wealth, or if not, he will not fare worse than they who possess it. But if he be wicked, though you leave him boundless wealth, you leave him no one to take care

of it, and you render him worse than those who are reduced to extreme poverty. For poverty is better than riches for those children who are not well-disposed. For it retains them in some degree of virtue even against their will. Whereas money does not suffer those who would be sober to continue so, it leads them away, ruins them, and plunges them into infinite dangers.’”<sup>9</sup>

If any age ever needed the following admonitions more than St. Chrysostom’s did, perhaps it is our own. “God did not give us children for this end, that we should seize the possessions of others. Take care, lest in saying this, thou provoke God. For if thou sayest that thy children are the causes of thy grasping and thine avarice, I fear lest thou be deprived of them. God hath given thee children that they may support thine old age, that they may learn virtue from thee.’”<sup>10</sup>

“Let us then not consider how to leave our children rich, but how to leave them virtuous. For if they are confident of riches, they will not mind aught besides, in that they have the means of screening the wickedness of their ways in their abundant riches. But if they find themselves devoid of the comfort to be got from that source, they will do all so as by virtue to find themselves abundant consolation for their poverty. Leave them then no riches, that you may leave them virtue.’”<sup>11</sup>

Another glimpse of St. Chrysostom’s general theory is given when he writes: “Wherefore, I exhort you, when we receive children from the nurse, let us not accustom them to old wives’ stories, but let them learn from their first youth that there is a Judgment, let it be infixed in their minds that there is a punishment. This fear being rooted in them produces great good effects. For a soul that has learned from its first youth to be subdued by this expectation, will not soon shake off this fear. But like a horse obedient to the bridle, having the thought

<sup>9</sup> Hom. on I. Tim., pp. 73, 74.

<sup>10</sup> Hom. on I. Thess., p. 447.

<sup>11</sup> Hom. on Romans, p. 109.



of hell seated upon it, walking orderly, it will both speak and utter things profitable, and neither youth nor riches, nor an orphan state, nor any other thing, will be able to injure it, having its reason so firm and able to hold out against everything."<sup>2</sup>

Once more St. Chrysostom dwells on almost the same subject. "On the subject of attention in hearkening it is superfluous to exhort you any more, so quickly have you shewn by your actions the effects of my advice. For your manner of running together, your attentive postures, the thrusting one another in your eagerness to get the inner places, where my voice may more clearly be heard by you, your willingness to retire from the press until this spiritual assembly be dissolved, the clapping of hands, the murmurs of applause; in a word, all things of this kind may be considered proofs of the fervour of your souls, and of your desire to hear. So that on this point it is superfluous to exhort you. One thing, however, it is necessary for us to bid and entreat, that you continue to have the same zeal, and manifest it not here only, but that also when you are at home, you converse man with wife, and father with son, concerning these matters. And say somewhat of yourselves, and require somewhat in return from them; and so all contribute to this excellent banquet.

"For let no one tell me that our children ought not to be occupied with these things; they ought not only to be occupied with them, but to be zealous about them only. And although on account of your infirmity, I do not assert this, nor take them away from their worldly learning, just as I do not draw you either from your civil business; yet of these seven days I claim that you dedicate one to the common Lord of us all. For is it not a strange thing that we should bid our domestic slave for us all their time, and ourselves apportion not even a little of our leisure to God; and this, too, when all our service adds

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<sup>2</sup> Hom. on II. Thess., p. 478.

nothing to Him (for the Godhead is incapable of want), but turns out to our own advantage? And yet when you take your children into the theaters, you allege neither their mathematical lessons, nor anything of the kind; but if it be required to gain or collect anything spiritual, you call the matter a waste of time. And how shall you not anger God, if you find leisure and assign a season for everything else, and you think it a troublesome and unseasonable thing for your children to take in hand what relates to Him?

“Do not so, brethren, do not so. It is this very age that most of all needs the hearing these things; for from its tenderness it readily stores up what is said; and what children hear is impressed as a seal on the wax of their minds. Besides, it is then that their life begins to incline to vice or virtue; and if from the very gates and portals one lead them away from iniquity, and guide them by the hand to the best road, he will fix them for the time to come in a sort of habit and nature, and they will not, even if they be willing, easily change for the worse, since this force of custom draws them to the performance of good actions. So that we shall see them become more worthy of respect than those who have grown old, and they will be more useful in civil matters, displaying in youth the qualities of the aged.”<sup>23</sup>

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<sup>23</sup> Hom. on St. John, p. 22.

## PRIMARY READING

In recent years a great deal of attention has been given in educational circles to the art of teaching reading in the schools. A multitude of new methods have appeared in the field, each one claiming the usual results. But still there is much room and much need of clarifying work in this portion of the field of education. We need here, perhaps more than anywhere else, the application of scientific principles. Much of the work that has been done has been purely empirical and often unilluminated by scientific principles. It is well worth while to consider primary reading in all its phases in the light of the philosophy and the psychology of education.

It is hoped that this matter may be thoroughly discussed in the pages of the REVIEW and the editors hereby extend a cordial invitation to all who are interested in the matter to enter into a free and full discussion of the subject. Moreover, we shall be pleased to answer in these pages all questions pertaining to the subject which our readers or primary teachers may care to ask.

A few months ago Dr. Paul Klapper, Assistant Professor of Education in the College of the City of New York, published a very useful little manual under the title, "Teaching Children to Read," which should be in the hands of every primary teacher.

The titles of the chapters run as follows: The Meaning and the Problems of the Teaching of Reading; Physiology and Hygiene of Reading; The Psychology of Reading; Pedagogy of Reading; The Basic Method of Primary Reading; Special Modern Methods of Primary Reading; The Subject-Matter of Primary Reading; Phonics: The Study of Sound Production; Reading in the Intermediate Grades; The Teaching of a Masterpiece.

In the series of articles on primary reading, which we shall publish in this and subsequent issues of the *REVIEW*, we shall cover a large portion of the field dealt with by Dr. Klapper and we take this opportunity to acknowledge our indebtedness to his book. The teachers of this subject will find further help in the suggested readings which are given at the close of each chapter.

It has often been said that reading is essentially a problem of thought acquisition. Its main function is "to impart ideas, thoughts, inspirations." Dr. Klapper, in his opening chapter, gives a clear statement of the three main elements of reading: 1. To extract thought. 2. Proper vocalization. 3. Literary appreciation. "As far as the classroom is concerned, reading must discharge certain definite functions. We must consider these before we discuss methodology in reading, for they indicate the goal of all method. Classroom reading must seek to develop first, in each child, the ability to extract thought from the printed page. Since this is essentially the object of reading in after life, it must become the governing aim of the teacher's endeavors. All other aims, such as pronunciation, expression, language, diction, must be subordinated to reading for thought."

We have quoted Dr. Klapper's words. The same thought will be found developed in the "Teachers Manual of Primary Methods."

"The second function of classroom reading is to develop the ability to properly vocalize, in the words of the author, the thought that was gained; in other words, the ability to read with accurate enunciation, clear articulation and convincing expression. Here is posited a secondary aim of reading, which, however necessary in the classroom, forms no part of the reading of after life. The teacher finds this added function of reading exceedingly vital. Unless the child has proper vocalization, how can

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\*T. E. Shields, The Catholic Education Press, Washington, D. C., 1912.

she test his ability to recognize symbols, to speak articulately, to utter thought expressively? Through the oral rendition the teacher even learns whether the child has the author's thought and responds to the emotional appeal. But, in after life, the sole function of reading is the acquisition of thought, while proper oral reading is regarded as a delightful accomplishment. In final analysis, reading is a means of gaining thought, while oral reading is a means of expressing thought."

Too much emphasis cannot be laid upon the great central function of reading, which is the acquisition of thought. Many of the methods which we shall have occasion to examine briefly in these pages not only neglect this central function in primary reading, but set up habits of consciousness which are permanently opposed to this function of reading.

We entirely agree with Dr. Klapper's statement of the third function of reading, which is literary appreciation. "But a course of study in reading, the aims of which do not transcend thought acquisition and thought expression, fails in its most vital function. It must strive to develop, in addition, an appreciation for the best in literature. Reading that does not accomplish this end is sterile in those endeavors in which it ought to be most productive. We have left behind the formal conception of education which holds that the school must give only the symbols of knowledge. With such an aim in elementary education, reading is complete that teaches how to gain thought and vocalize it correctly. But the scope of education, even of elementary grade, must be more liberal. It must be cultural and inspirational. No school subject is so well adapted to develop this spirit as reading. It introduces the child to the best thoughts and ideals in the life of the race. Its subject matter, literature, should stimulate the finer emotions, train the imagination and develop the aesthetic sense. A school course in reading which discharges these functions has fulfilled

its *raison d'être*, for it has given the child the most effective instrument for self-culture and character development. This literary ideal should determine the choice of subject-matter from the very first grade. The school primer, whose inspirational appeal is summed up in 'See the black cat!', 'What ails the lock?', must rapidly become a relic of past pedagogical practice."

One might multiply testimony from competent educators in support of their view of the function of reading. We content ourselves with an excerpt from G. Stanley Hall: "The prime object of the reading series should not be the cultivation of the art of reading, nor training to good style, nor grammatical or linguistic drill, important as these are, but the development of a living appreciation of good literature and the habit of reading it, rather than bad literature, for with this end all others are secured."

Before entering upon a detailed study of the various principles and problems involved in teaching a child to read, it will be well to examine the instruments placed in the teacher's hands and learn whether or not they are adequate. It is true that a final judgment on this phase of the question cannot be reached until the whole ground has been covered. Nevertheless, it is evidently useless to enter upon a discussion of the various methods to be employed by the teacher in the primary classroom until we have examined the preliminary questions concerning the proper books to be used and such other physical conditions as may be necessary to the accomplishment of her tasks. Before any of these things are examined we should, of course, safeguard the health of the children. It may seem to the uninitiated like straining after effect to speak of the hygiene of primary reading. Nevertheless, the problem is urgent. It is not necessary to enter into detailed discussion of the structure and functions of the nervous system of the child in order to reach sufficient knowledge to guide the teacher in her work. It is necessary, however, to call the attention of parents and teachers to

some of the grave dangers involved in the process of primary reading. Dr. Klapper, in his chapter on the "Physiology and Hygiene of Reading," gives the clearest and best brief statement of this subject that we have been able to find. Even at the risk of repetition for those who may have this book in their possession, we shall give in his own words the main portion of this chapter.

"An analysis of the processes in oral reading will readily show the teacher that they can be summed up under four heads. It is obvious that the first must be *visual images* of the words in the text. Just as soon as these are formed they call up automatically the second, *auditory images* of these same words. The mind hears the sounds of the words. These auditory images, in their turn, prompt the third, *vocal motor images*. The organs used in sound production seem to be set in motion by an imperative command and the sounds are reproduced. But words have meaning, hence we find, in the fourth place, *ideas and imagery* arising from a central thought process. In the discussion of the physiology of reading we must begin with the first of these problems, viz., the formation of visual images."

A somewhat more extended treatment of this subject will be found in the "Teachers Manual of Primary Methods" already referred to. The statement of the case is so simple and elementary that it might be supposed that every primary teacher would understand it and be guided by it. Nevertheless, there is nothing less common in the primary room than a fecund knowledge of these elementary truths.

In the operation of the eye, many things are not as they seem to the uninitiated. When we read, the eye does not move across the page at a uniform rate as it seems to do. Its movement is in jerks or sweeps. During the moment in which clear visualization is secured the eye is fixed on a definite point in the line. From this it is moved suddenly

to a point further on, etc. The movement of the eye is brought about by a series of muscles and nerves, the operation of which is fatiguing even to the adult, but it is particularly fatiguing to the young child who has not yet learned to operate these muscles in accordance with the demands of the situation.

“The average person reads an ordinary page in two or three minutes. To do this about 150 of these eye movements are necessary. Let us try to move a finger or a hand 150 times in so short a given time and then note carefully the fatigue that is experienced. This gives us an idea of the severe strain to which the eye is subjected continuously. It shows us that the eye is an organ designed primarily for the sight that must be achieved in rudimentary society, yet doing twentieth century work. As the book is brought nearer to the eye, the number of sweeps over each line decreases, and more is caught at a glance, but as the page recedes from the eye the number of sweeps increases. The page, kept at a proper distance from the eye, therefore, makes a greater drain upon the energy of the eye, and the child, instinctively seeking relief, brings the page nearer and nearer, until myopia, ‘shortsightedness,’ sets in. The teacher must realize how much care must constantly be exercised if the children are to be kept free from eye ailments that follow in the wake of reading and study.”

Not only does eye trouble result from ignorance and carelessness in the teaching of primary reading, but many disorders of a grave character may be traced to a similar origin. This matter will receive consideration a little later on. It will be more convenient here to return to Dr. Klapper’s presentation of this subject.

*“Regularity of Eye Movement Determines Ease in Reading.* A second important matter in this connection is the fact that *ease in reading is produced by motor habits of breaking the lines into a given number of regular pauses and moves, each line showing the same num-*



*ber of stops and sweeps.* Lines on a page should, therefore, be uniform in length and rather short. But a cursory examination of the average popular primer shows that this rule is honored more in the breach than in the observance. Irregular and broken lines seem to be the general law on pages enlivened by pictures. What is the inevitable result? The eye is fatigued by the necessity of readjusting itself to a new set of moves and pauses with each varying set of lines. The sooner one acquires a rhythmical movement the surer is he to read with ease, speed and minimum fatigue."

The reader is requested to compare the First Reading Book of the Catholic Educational Series with the First Book in the other series of readers which are in use in our schools, both with reference to the point developed above and those which are immediately to follow. This book was issued in 1908 at a time when the data on which Dr. Klapper's paper is based was not so fully secured, and yet it will be found that the book meets the requirements in a way that is not met by any other book on the market. The length of line, the regularity, the avoidance of the marginal illustration, the quality of the paper, the size of the type, the extent of the leading, all are in close conformity to the conditions set forth by Dr. Klapper in the chapter from which we are quoting.

*"Limited Length of Eye Sweeps.* Since this rhythm of movement and periodical pauses causes such eye fatigue, we naturally ask, 'Why not increase the sweep until it includes the whole line?' This is impossible, for the field of vision is naturally very limited. For those who are not aware of how limited it is, a surprise is in store. Let them select any letter or small word on the page and fix the eye upon it, then try to name the surrounding letters or words. In nonsense syllables four letters are usually caught in one sweep while seven is an exceptional number. When the letters form words sixteen to twenty can be caught at once, in reading ordinary prose

four to six words are included in one sweep. The obvious generalization is therefore: the greater the rational association the more we seem to acquire in a limited time, and the fewer are the eye sweeps per line. It is therefore necessary to differentiate between what the eye actually sees and what the mind contributes in all reading. This difference will receive more careful consideration in the next chapter, 'The Psychology of Reading.'

*"Importance of the Problem of Optic Fatigue.* The teacher must be familiar with these physiological phenomena of eye movement in reading, because any practice which operates counter to the natural movement of the eye causes reading fatigue, and brings with it dangers that are severe and far-reaching. It is a common experience of the nerve specialist to find that optic fatigue most surely becomes general nerve fatigue. Optic fatigue brings in its wake sick headache, dizziness, digestive disturbances, general debility, and irritability. Serious nervous disorders may have their origin in optic fatigue. 'Eye strain is in closest relation to nerve strain . . . we seldom or never have the former without the latter.' When one is physically tired he cannot read. He can listen to music, follow a discussion, and even argue a point, but he turns instinctively from a book. Long reading makes one physically tired because of the constant nervous drain that is involved in this complex of physiological activity and adjustments.

*"Causes of Eye Strain and Optic Fatigue.* What is there about the process of reading which brings about this severe nervous drain and its resulting optic fatigue? The conditions are many—so many that the child's inattention during a reading lesson whose context is not very interesting should not be regarded as an unpardonable offense. Chief among the factors which produce optic fatigue we may name the following:

"1. In reading much nervous energy is necessary to adjust the eye for near accommodations. The natural

tendency is for the eye to adjust itself to distant vision and give itself over to the round of varied presentations within its range.

"2. In order to get each succeeding phrase of any sentence into the brightest part of the field of vision, the eye moves over the lines by means of the successive sweeps and pauses that were considered. This is the greatest single factor in nervous strain caused by reading.

"3. During reading the eye muscles are not in motion nine-tenths of the time. But, while they are motionless, they are strained, trying to hold the eye in focus, so that each visual grasp of the line will fall on the most sensitive area of the retina. This strained rest is far more fatiguing than ordinary movement.

"4. In the reading position the muscles of the neck are strained to hold the head in proper position. This adjustment, when continued for a protracted period, causes an obvious nervous strain. Brain energy is thus reduced and mental vitality is lowered.

"5. The forward bend of the head produces a blood congestion which aggravates the symptoms just noted in preceding causes.

"6. Prolonged reading periods in ill-lighted rooms, and in seats and at desks that are poorly adapted to the children, cause myopia, which is a constant drain upon neural energy. Myopia is not only an eye deformity, but it is also a progressive disease.

"In the light of the seriousness of the eye strain and the prevalence of its causes, we see the need of books that meet hygienic requirements in print and in arrangement. To continue putting the prevailing books into the hands of children is to court optic fatigue, general nervousness, and myopia. We must, therefore, decide on the hygienic requirements of a book before we consider its pedagogical merits."

We heartily endorse this sentiment. Considerations similar to those enumerated by Dr. Klapper led us to

prepare primary books for the Children in our Catholic schools which would meet these requirements. It is true that many of our schools have failed to recognize this effort to save the eyesight and the health and happiness of the children, no less than to save their intelligence, but progress is being made. Nearly 100,000 children in our Catholic schools are now provided with reading books which are unequaled by the books used in any other schools in the land. Again we invite the readers of this article and all who are interested in the little ones to examine our books in the light of this chapter, and the suggested reading at its close. For those who may not have at hand Dr. Klapper's book, we quote the following pages:

*"Hygienic Requirements of Properly Printed Books.*

1. *The Size of the Type is the Most Important Single Factor.* There is an unmistakable and an unvarying law for size of type, viz., as the type decreases in size optic fatigue increases. The effects of insufficient illumination are less marked than those of undersized type. Legibility of type is determined by a number of considerations which must be observed by the makers of text-books: (a) the thickness of the vertical stroke, (b) proper spacing between vertical strokes, (c) proper spacing between the lines, (d) clearness of the tops of letters, (e) proper size. The standard for the size of type which had met the approval of most specialists in the hygiene of reading is clearly formulated by Shaw, in his 'School Hygiene' (p. 178). Its requirements . . . follow:

" 'For the first year the size of the type should be at least 2.6 mm. and the width of leading 4.5 mm. . . . For the second and third year, the letters should not be smaller than 2 mm., with a leading of 4mm. . . . For the fourth year the letters should be at least 1.8 mm., with leading of 3.6 mm.' "

In each of the above cases the Catholic Education Series provides a type a little larger than that mentioned

here as the minimum, and in the leading there is a good average compliance.

**"2. *The Length of the Line is the Factor Next in Importance.*** Short and uniform lines, measuring between seventy-five and ninety millimeters, are demanded by most expert investigators. Ninety millimeters is most favored." The line in the Catholic Education Series is just ninety millimeters long and there is a remarkable absence of short lines. There are only three or four cases in the entire first year in which the lines are broken to make room for illustrations. Contrary to the prevalent custom, and in conformity to the demands here made, the illustrations practically all extend across the entire page so as to permit even-length lines. Of course it is not possible to have all lines the full width of the page, since we are dealing with short paragraphs sometimes consisting of not more than one or two lines, but it will be found upon examination that our first book conforms more nearly to the requirements set down here than does any other book in the field. A conscious and constant effort was made to secure lines ninety millimeters long.

**"3. *Books should be small enough to be held in the hand.*** Books that are large and heavy are usually placed on the desk. The angle of vision is now changed, and the letters, becoming foreshortened, are thus practically reduced in size."

The First Book of the Catholic Education Series weighs eight ounces, the Second Book weighs eleven ounces. A lighter book could be secured if necessary, but these weights fall easily within the requirements. Moreover, if a lighter binding were used it would lack strength, and the same may be said of the paper.

**"4. *The Character of the Paper is also Very Important.*** The most legible print is produced by making the strongest contrast between the color of the print and that of the paper. Since black on a white background forms

this contrast in color, only good white paper should be used in the manufacture of school books. Unusual care should be taken to keep out of the school books printed on glossed paper. The cheap paper with a sheen that makes up so many of our school text-books gives a play of light that is most aggravating to the eye. An equally important requirement insists that the paper have a minimum thickness of .075 mm., so that the print on one side will not show on the other."

Again a comparison between the Catholic Education Series and any of the current books in our Catholic schools or public schools will show the superiority that has been attained in the make-up of these books. The paper is more expensive, it is true, but it has a pure dull white color and a thickness which completely prevents off-setting.

*"Boards of Education to Standardize Books.* In the light of these hygienic demands, how many of the class text-books are up to standard? An examination with the aid of a millimeter measure and a magnifying glass will show the teachers and principals an amazingly low percentage. But books properly printed need not cost appreciably more. Only when Boards of Education have adopted a standard will publishing concerns refrain from continuing the publication of books that rob eyesight and cause an inexcusable nervous drain. Indifference to matters so vital to health and efficiency is unpardonable."

The closing paragraph of Dr. Klapper's chapter is so obviously and poignantly true that it should arouse public opinion to demand the safety of the little ones. It is true that books such as the Catholic Education Series cost more to produce than the type of text-book that is in common use, and this is the reason why publishing houses flood the market with their cheaper books. The Catholic Education Press, however, constitutes a conspicuous exception to the above generalization. It has issued its books in accordance with these standards, even though the

cost is considerably more, without any pressure being brought from the outside, and even in the face of the fact that such excellence in bookmaking is not appreciated by the people whose interests the Catholic Education Press aims to conserve. But the company realizes that pioneer work must be done in this field and that it requires time to educate the public to what is proper. The chief difficulty in the field is that those who have charge of purchasing supplies are frequently profoundly ignorant of the dangers to the little ones involved in the careless bookmaking which has invaded the field. It is to be hoped that a better day is near at hand, and in our judgment Dr. Klapper's admirable book, "Teaching Children to Read," will do much towards bringing this about.

THOMAS EDWARD SHIELDS

## DISCUSSION

### THE PARTING OF THE WAYS

There are in this great republic two systems of education differing essentially from each other in aim. The aim in the public school system and the means for its attainment are to be found exclusively in the natural, whereas the Catholic school system finds its aim and its resources both in the natural and in the supernatural. It never loses sight for a single day of the child's ultimate aim. With this supernatural structure resting upon a natural foundation, the child is best fitted to come into the possession of its five-fold spiritual inheritance. It is this goal that justifies the sacrifice of money made by our Catholics and the sacrifice of home, parents and all possibility of brilliant prospects of earthly greatness made by our heroic, self-sacrificing religious, both men and women.

The element of religion was a strong factor in the first schools of this country. In 1849 Horace Mann, the father of the American public school system, a short-sighted but well-meaning man, eliminated the teaching of religion from the public schools and thus rang the funeral knell of Protestantism in this country.

Horace Mann, in order to obtain State aid, affected a compromise by which he shifted the teaching of religion from the school to the church and the home, thus violating a great fundamental principle of education, viz., the correlation of all branches of learning. This compromise, accepted with reluctance on account of the difficulties of the case, has now become the ideal of the public school system in the United States.

The public school system requires that all secular subjects in the curriculum of the elementary, secondary and higher schools be taught properly and by competent teachers. Having secured this, its duty is absolved. The



aim of the Catholic school, on the contrary, is at least three-fold. Like the public school, it demands that the secular branches be taught by competent teachers, and, unlike the public schools, it insists that the elements of religion enter in as an essential factor in the work of education from the day of the child's entrance into the first primary grade to the day when the final word has been said in his education in the University. Then, too, it insists that these two elements be so closely united that the fibre of religion shall enter into the very web of the cloth. It demands that secular and religious truths be blended as intimately in the child's consciousness as oxygen and hydrogen are in the composition of water. In this way natural truths are clarified and lifted up by Divine grace and rendered functional in the life of the child.

There is nothing more striking in literature than Our Lord's method of blending the natural with the supernatural in his teaching. This may be seen in any of his parables, such as "Consider the lilies of the field, how they grow, they labour not, neither do they spin. But I say to you that not even Solomon in all his glory was arrayed as one of these." In all of these parables the beginning is made with the natural from which the transition is easy and secure to the supernatural.

The Catholic Church maintains that religion must enter into the formative period of the child's life. Psychology demands sensory training because all raw material is brought to the intellect through the avenues of the senses. Applied psychology combines the religious element and the secular element as has been ideally accomplished in the Catholic Education Series of readers: If the underlying principles of these readers were understood by our Catholic Sishers, they would be used in every school in the country that is taught by Sisters.

As a preparation for the important work of teaching, the Notivitates of our Religious Orders are the greatest

normal schools in the country. The young aspirant entering the novitiate with a strong foundation of Faith, Hope and Charity is still further equipped for her sacred office as teacher by her vows of poverty, chastity and obedience. Who is better qualified to teach the children obedience to the law of the State than the Sister who has been exercised in the virtue of intelligent obedience during the days of her novitiate and during all the days that follow? Who is better fitted than she to teach her pupils that private interests must give way to the public good wherever there is conflict between the two? In her life the body is kept in constant subjection to the spirit. She thus presents a concrete embodiment of the ideal of pure living. Her work of forming the child's character is still further facilitated by the crucifix and the religious decorations of the classroom. Even the habit that clothes the teacher who is consecrated to God is a means of developing the Christian character of the children, reminding them as it does of sacrifice and a life of devotion to high ideals.

Nature and the realm of grace are both conquered by obedience: if we violate nature's law retribution is swift and sure and our Lord Himself says, "The obedient man shall speak of victory." The Catholic teacher impresses her children with the fact that it is the strong man that is obedient to law. Strong men fight to the point where a decision is given, and then because they are strong they accept and abide by the decision. The Church stands for authority and the Catholic school teaches every child who crosses its portals that security and safety are to be found in obedience to this divinely constituted authority.

The Catholic teacher trains the children to faith, which is not conviction but belief in things unseen: without the element of the will there is no faith. The Catholic teacher has it in her power to lay this foundation deep and broad. For the purpose of illustrating the difference between the

methods to be employed in the Catholic school and the method which is required by law in the public school. we may take the presentation of the following lesson in nature study.

The schoolroom window boxes will soon have their measure of beans, peas and various seeds planted by the children who will watch the different stages of germination. The better to study the phenomena of growth and development, some seeds are planted in fruit jars on damp blotting paper. In this way the children get a clear idea of how the roots are formed, how they branch and grow root hairs which absorb water from the earth or the blotting paper. The children will be led to notice how the little brown coats in which the seeds have slept all winter first become wrinkled, then smooth, and then fall off the seed babies altogether: how the little root foot appears and insists upon growing down into the earth, and how when inverted and pinned back the radical will still in the course of a few hours bend downward. They will observe that the stem bearing two little green leaves pushes its way out and up from the cotyledons of the bean and resists even to distortion any attempts to make it grow down into the earth instead of up into the sunlight and air. They will observe how the plant always comes up with the part of the stem below the cotyledons arched to form a wedge, by which it pushes apart the soil, even at times lifting large pieces of earth. The keen eyes of the children will note how the arched stem straightens when its preliminary work is done and lifts the two cotyledons upwards: then the delicate plumule with its protected leaves grows out from its shelter, turns green by exposure to the sun and begins to unfold. By way of further instruction, the teacher calls attention to the retarded growth of some plants which have been deprived of fresh air, water and sunshine.

By this time the children have become thoroughly interested, have planted seeds at home, have understood by

analogy the value of bathing, good food, fresh air and sunlight. The aesthetic taste, too, has been awakened and on the whole the public school teacher has finished her lesson in nature study.

So far the Catholic school teacher has kept apace, but she has yet a far more important part of the lesson to impart, the part that will educate for eternity. Herein lies her great opportunity. She continues in some such way as the following: Children, you love the dear little plants and flowers that have come to you, brightening your schoolroom and your homes with their pretty faces and fresh green clothes. You have observed how some of them withered and died when deprived of water and pure air, how crooked and unlovely those flowers were that were planted in an inverted position. Now, each one of you is a beautiful plant in the home of your fathers and mothers who love you far more than you love the sweet peas that bloom so prettily in the window and the garden. When you are disobedient to father and mother you are like the little crooked flower. When you commit sin or are in bad company your soul will grow weak and sick like the little plant that was in an unwholesome atmosphere, deprived of the sun and the pure air. When you go to confession, your sins are washed from your soul like the dust from the leaves of the plants by the gentle rain falling upon them. Prayer and the Sacraments strengthen your soul and enable you to avoid the dark corners, pitfalls and dangerous places in life, and secure for you a place in God's garden for ever and ever.

In this or in some similar way the Catholic teacher daily plants her spiritual germinal truths with the natural truths. They are elaborated in the child's mind, correlated and rendered fecund in the act of expression. The child trained along such lines will, by the law of association, recall in after years the little lesson in nature study and the ethical lesson, both of which made such a lasting impression on his plastic young mind. This, with love

for the teacher who was dear to the little child, may supply the strength of will needed to save him in a moment of pressing temptation.

The inheritance of Christ, Grace and the Sacraments are the forces which the Catholic teacher uses to mold the child's ideal. Love is the open door through which she can lead these dear little souls, each one of which cost the blood of our crucified Lord. She coordinates all her teaching with a great throbbing, vitalizing principle of parentage which the unfolding of the child's mind reveals. The Catholic teacher then must be a pilot on the sea of life, acting under the direction of Jesus Christ, always steering toward the *terminus ad quem*. When the port will have been reached, she will hear from her Heavenly Spouse the consoling words: "Because you have done it to the least of these you have done it unto me. Enter thou into the joy of the Lord."

SISTER EVELINE.

Sisters of Charity,  
Cincinnati, Ohio.

#### CURIOSITY

Curiosity is the natural, spontaneous tendency on the part of an individual to satisfy himself about certain things, which he has perhaps seen, but only in an obscure manner, or about which he has heard just enough to arouse a desire for further, deeper or more detailed study of the object or subject in question.

Curiosity, being an instinct, is a *natural* tendency; that is, it is inborn in the child. It is latent at birth, but soon makes its appearance. Just when it appears varies in each individual case. Tiedemann believed that curiosity was developed in his son in his second month, while Perez saw evidences of curiosity almost from the beginning, and at the age of three months the child stretched out his hand at everything within its reach. However, it

is certain that it asserts its power from about the middle of the first year, and continues to manifest itself in the child by his desire to see, to touch or to taste everything within his reach. This tendency shows itself more and more especially after the child can talk and walk.

At first curiosity is a purely sensuous impulse—a desire for new sensations—but later when the intellect comes into play it is transformed into a pure desire *to know*. Being a desire to know, curiosity is one of the most powerful factors in the child's development. It lies at the base of intellectual life. Without it there would be no intelligence, because in the absence of a *desire* to know, to investigate, to experiment, we have nothing to take its place except coercion.

Bearing in mind the important part which curiosity plays in the development of the child and the poor substitute we have to take its place if it be absent, the necessity of uplifting and of training curiosity seems obvious. Then, too, curiosity is a gift from God and being such no one has a right to diminish or injure it in any way.

It is curiosity which prompts the many questions which the child puts to his elders; questions which are often embarrassing. What then should be done? Should the child be silenced and told not to ask questions, or should the person consulted give the answer which the question aroused in his own mind?

The child should not be silenced, on the contrary he should be encouraged, neither is the question to be answered as it is in the adult's mind, but as it is in the child's mind. One of the principal things to consider in answering questions is the questioner's aspect.

This principle may also be applied in answering impertinent questions. One does not violate the law of truth by giving absurd answers to questions put by persons who have no right to ask them. The law of truth does not oblige one to expose one's private affairs to the public. Our personality is something sacred; it is a

sanctuary between us and God which no one dare violate and the doors of which should ever remain closed.

From a pedagogical point of view the questioner's aspect is of tremendous importance. The child's mental content and the adult's mental content are vastly different. The question may mean much more to the mother or the father than it does to the child and if either were to answer it as it existed in his or her mind, he or she would be doing the child a great injury by giving it premature knowledge. The child's question is usually superficial—consequently our answer need not go below the surface of things.

Since curiosity is such a great aid to the intellect, let us give it more attention than we have in the past, let us not injure it in any way but with the help of Divine Grace, train it to seek ever after truth, to be eager and anxious to discover new truths, not depending wholly, however, upon its own resources but ever subject to the guidance of the Holy Spirit.

SR. M. JUTTA, O. S. F.

Milwaukee, Wis.

#### ORIENTATION IN THE PRIMARY ROOM

The procedure in our educational methods must be from the known to the unknown, from the concrete to the abstract, from the old to the new and from the general to the particular.

The teacher's first endeavor should be to discover the content of the child's mind, and her first effort should be to learn what he knows, in order that she may ascertain where to begin. It is the duty of the teacher to look at a thing as it is in the mind of the child. She can impart an idea to him only in so far as the raw materials already exist in his mind. Even elementary things or ideas are perceived very slowly and with difficulty by young children. When an idea which has no significance for him is presented to the child, he rejects

it, for it has no relation with the ideas already in his mind. Only in so far as he can interpret new ideas by those already in the mind do they convey any meaning to him.

Our first attitude then toward the child is to find the content of his mind. If one were to attempt to give something entirely new to the child, it would be a mere memory load and certainly would be injurious to him. The teacher who would try to give something entirely new to the pupil, would not only fail in her duty toward the child, but would at the same time do an injustice to him. Let us find something the child knows, something that is not entirely unfamiliar to him. Why not give him something he can do, and why not give him work in which he may succeed? It is true that some effort on the part of the child should be expected, but we should not demand heroic efforts.

It is not sufficient that the knowledge we impart to the child be correlated to what is already in his mind, it must also be made fecund, and in order that it may become so it must be presented at an opportune time. Knowledge given to the child must be made vital; mere understanding will not suffice.

No thought may be called vital until it has found its legitimate expression. This is the all-important thing and must be remembered in the teaching of all branches. The expression must come from feeling, emotion and imagination; it must come from within, just as every living thing grows or develops from within. The cultivation of expression does not result merely in a better power of expression; it also has a great mental value, for when an idea is expressed it always assumes new clearness and wider relations. To accumulate knowledge without giving it expression results in a mere memory load, and does not become functional either in acquiring more knowledge or in the shaping of a Christian character, which is the ultimate aim and end of education.



A true religious teacher will strive not only to form good Christian men and women, but she will do all that is in her power to prepare the children in such a way for this life that they will be able to work out their own salvation. A good religious teacher continually has before her mind the Divine Model, Jesus, and constantly has before her the true saying, "What will all knowledge profit a man if he does not save his immortal soul?"

SR. ALEXANDER, O. S. F.

Milwaukee, Wis.

## EDUCATIONAL NOTES

### TEACHING TO TEACH

Teaching, theoretical and actual, is the most ancient and honorable profession, but professionally it is the latest if not the least of the professions.

Patriarch and Seer, Prophet and Priest were noble teachers, and the greatest, grandest, holiest of them has always been known as The Great Teacher, teacher of noblest truths in simplest ways by commonest means. Through the ages, history and literature, philosophy and science have been handed to the next generation by teachers.

Nevertheless, it is but seventy-five years since the first attempt was made in the New World to teach anyone how to teach, and it was then merely the art of teaching children. It is scarcely a quarter of a century since anyone acknowledged that secondary teachers could learn anything from anybody anywhere about teaching, and not until within half a year has it even been hinted that any professor in college or university had any need of knowing how to teach. In November last in one college the president modestly suggested that it might be well for the "junior" professor to spend an hour a week with the dean of the college of education. Just the "junior" professor! . . .

One thing that school—all normal schools—did for the students, they made us believe that teaching was the holiest calling on earth. They kindled sacred fires on those altars. They did not learn much, nor did they learn that little scientifically, but they did learn what they learned so as to make their pupils want to know it. These normal school students were held down to the closest, keenest, most intense search after knowledge that they might know and hold it for time and eternity. They were made to feel that the attaining of knowledge is a mighty

power. They were aglow with the fervor of learning, craving a chance to set pupils alearning. These students did not learn any big things, but it was a big thing to learn anything. To them, learning as they learned was a revelation. These students had visions—not dreams, never nightmares—genuine visions.

It is not to be wondered at that old-fashioned folk who had taught in the old-fashioned way, in a dry-as-dust way, who threshed knowledge into boys and strapped discipline onto them, thought that “normalities” had gone stark mad.

Those were trying times for those who believed that it was possible to teach anybody to teach, but for the last forty years the normal schools have come to be as near the heart of all people as was ever the Little Red Schoolhouse. This places a new responsibility upon leaders in the normal schools. Normal schools must retain their professional inspiration. This is the one characteristic which they have never lost, which they must never lose. In the normal school for seventy-five years there has never been anything quite so noble in life as teaching. Scholarship merely for scholarship’s sake has never been idolized, must never be idolized. The normal school has always inspired its students to have a relish for teaching.

Scholarship is the easiest thing in the world for one who is inclined to be scholarly and has time to devote to it. It is fundamentally traditional, artificial, venerable, often archaic.

If normal schools have sometimes had too little respect for scholarly attainment, they have always escaped being crumbling ruins of ancestral temples of learning. Their troubles have come from adolescence and not from hardening of the arteries.

A quarter of a century ago the normal schools began to infuse broader scholarship into their faculties, to require more scholarship of those who entered for professional

study, and higher scholarship for graduates, but it has always meant modern scholarship.

No university department of education has attained any prominence or had any appreciable prosperity that has not attracted teachers of normal schools. A department of education in a university that specialized on educating teachers for secondary schools has never signified anything professionally or educationally. . . .

Like a call out of the heavens came the universal demand for trained elementary teachers. Scarcely a normal school from Fort Kent to Bellingham, from Rock Hill to San Diego is able to supply the demand for its graduates; scarcely a school official is now reconciled to taking an inexperienced elementary or rural teacher who has not a normal school education.

There is fast approaching an equally insistent demand for professionally trained teachers for high schools. The day is not far distant when a graduate without professional training will be a hopeless drug on the teacher-market. The mere recommendation of a university professor as to the superb equipment of a student in his department will soon be of about as much worth to a candidate for a position in a high school as an old woman's remedy in a medical dispensary.

Skill in teaching is never determined by what one knows, but by what one can do with what one knows, for if one knows so much that he knows not how to sympathize with one who knows little, then he knows so much that he knows not how to quicken the mind of one who knows so little that he knows not how to appreciate what his teacher knows and wants him to know.

No one can teach who worships scholarship rather than the acquiring of scholarship. It is impossible for one to teach whose whole ambition is to know everything knowable about some one thing. A "wharf-rat" with a bent pin will catch more fish than a man whose whole aim in fishing is to have all sorts of tackle and all kinds of

bait, more interested in what he shows the fish than in what the fish shows him.

The humblest normal school graduate with a passion for seeing children learn what they can learn that they need to learn, that they love to learn, that they can use when they learn it, is worth a hundred times as much in the schoolroom as a standardized scholar who has no interest in the efforts of any child who has not a taste for his peculiar brand of scholarship.

A quack is one who claims that he has a nostrum that will surely cure every case of some incurable disease. There are no quacks in medicine comparable with a quack in scholarship.

The art of teaching is the art of inspiring one to desire to learn, then directing the inspired learner how to learn. There is no teaching of a subject. It is as impossible as to breathe life into a statue or to infuse blood into the arteries of a manikin. . . .

A department of education must have the same zeal and devotion to teaching that normal schools have. Without it, they are artificial to the end of the limit.

The department of education must be as highly respected and as sympathetically appreciated in the college or university as is the school of law or medicine. In the university itself it must be as highly esteemed by every member of the faculty as is the school of law or medicine. . . .

Teaching is the highest of arts because it deals with human nature every minute, with complex, complicated human nature, with frolicsome human nature.

Teaching is the most patriotic phase of public service because it literally decides the aim, develops the relish, directs the learning of all children of all people.

Teaching to teach today means infinitely more than it ever did before, and university scholarship that is content to be artificially standardized is scandalously if not criminally lacking in a sense of educational responsibility. . . .

Teaching to teach is surely the most majestic conception of education, the most brilliant of arts, the most profound of the sciences.

Teaching to teach is not teaching facts, rules, philosophies, but it is teaching other minds, wholly unlike your mind, to teach still other minds unlike their minds.

Teaching to teach is a wireless message shot out into space and time and its value is wholly dependent upon giving the message the vibration to which every receiver keyed to that vibration will respond.

Teaching to teach is sunshine sent to seed and bulb buried in the dark cold soil. The sun's rays lose their light the minute they are lost in the cold earth, but they scatter their warmth all through the soil that acts as swaddling clothes to seed or bulb and robbed of their light serve as mid-wife to a new-born plant.

Teaching to teach is training students to attend the new birth of noble inspirations of children yet unborn.

Teaching to teach is sending a ray of transparent sunlight through a prism throwing out a ribbon of light with all the colors, hues, and tints of the spectrum.

Teaching to teach is training students to transform clouds as yet unformed into rainbows undreamed of.

Teaching to teach is inspiring students to learn how to so believe in any child or youth as to forget the rustling husk, the hard shell, the coarse exterior, while warming into life through sympathy and love the germ that can silently open a nut that only a mighty blow can crack.

Teaching to teach is giving the art of learning every combination that will throw back all bolts that lock the mind and heart from the knowledge and love that are seeking entrance.

Finally, teaching to teach is teaching how to open the eyes of the blind, unstop the ears of the deaf, and loosen the tongue of the dumb.

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SUGGESTIONS AS TO AIM AND METHODS IN THE PARENT-TEACHER ASSOCIATIONS <sup>1</sup>

As the demand for courses in vocational education in our public schools rests upon the basic idea of restoring to the boy and girl that opportunity for development which in earlier days was offered by the natural conditions of home environment, so the movement to establish Parent-Teacher Associations in the public school is based upon the recognized need of bringing back the old relation of school and home—that relation which existed in the days of the Little Red Schoolhouse, which made it possible even with the poverty of a three R's curriculum and the many other lacks and drawbacks of the time, to produce men as perfectly educated, in the truest sense of the term, as have ever been given to the world through the medium of even the last word in university education. The estrangement of the two institutions which are devoted most exclusively and continuously to the education of the young has come to be recognized as a handicap to the efficiency of both and today the best teachers are realizing the need of that personal knowledge of the child as an individual, his tendencies, his temperament, his environment, that only the parents can bring to them, while many parents also are beginning to understand that school conditions so materially affect both the physical and the character development of their children as to render ignorance of those conditions a serious oversight.

Such matters as sanitation; fresh air; school beautifying, indoor and out; play and playgrounds; the social life of the children and so on, have, therefore, now as keen an interest for the home as for the school, and that most important item of all, the personality of the teacher, receives careful consideration from the parents if not (yet) by the examining board.

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<sup>1</sup>Reprinted with permission from *School and Home Education*, February, 1915.

All this is true of some teachers and some parents, it is not yet, of course, a universal attitude. There are still plenty of the old-time parents unloading their responsibilities upon the school until nothing remains for them but to feed, clothe and shelter their young, and bemoaning the inefficiency of an institution which has not yet succeeded in relieving them further. And there are still also many of those teachers petrified in the profession who eat, sleep and think in terms of the schoolroom—who do not for an instant concede an educational possibility outside the school, and whose god is “Uniformity.” Of these parents and teachers some will eventually become inoculated with the germ of the new idea, and some will die and leave clear the space now filled by their obstructing presence. We may leave them to time and proceed to consider the case of the enlightened who are always first to fall in line with an onward movement. What can a parent-teacher association do? What must a parent-teacher association be in order to justify the expenditure of time and effort which are needed to make it a success?

*First:* It must furnish an opportunity for acquaintance and friendship between teachers and parents, and in order that it may do so, there must be time for introductions and conversation. A cup of tea, or coffee, or a glass of lemonade with a cake or wafer, acts as a lubricant to the social wheels, and may be served with slight expense and little trouble. The approval and interest of the larger boys and girls may often be enlisted by allowing them to do the serving, which should be done at the opening of an afternoon or the closing of an evening meeting.

*Second:* It must include in its membership both parents and teachers, and since the name is not Mother-Teacher but Parent-Teacher Association, every effort should be made to induce the attendance of fathers as well as mothers and teachers. This can be done more readily than is often supposed. Fathers are not without



interest in what concerns their children, but they have a horror of those "programs" the mothers dote upon. Cut down the "business" to its lowest terms, remove all unnecessary frills, select a subject for the meeting which definitely relates to the well-being of school or home or child, follow a brief presentation of the subject with discussion in which the fathers have an even chance, close the meeting early enough to allow the tired man his usual amount of rest in preparation for his next day's work, and you will have no difficulty in getting out the fathers. The meeting must be held in the evening, of course, and perhaps there is one thing more: It might be well to have a man preside. He probably will not do it any better than a woman would, and he certainly cannot attend as faithfully to the preliminary and between-meetings work, but any meeting presided over by a woman is, to a man's thinking, a "woman's club," a place where he feels ill at ease, and which he certainly will not attend nor become a part of. If a woman is elected president of the association let her serve by all means at the afternoon meetings and in the various duties attaching to the office, but let her also secure for each evening meeting a man who will assume the chair and conduct the program. If a man is elected president, then it is desirable to have a woman vice-president in order that she may attend to all the things the president will forget. She won't mind; women are used to managing men that way, and it is well worth all the trouble it costs, since the presence and the interest of the fathers is an absolute essential to an ideal Parent-Teacher Association.

*Third:* It must, if possible, hold its meetings in the school building. There are two reasons for this, the first being that the school is the only place where all have an equal right and an equal interest; the second, that in that way the parents become acquainted with the condition of the building and are stirred to an appreciation of what is

good and an effort to improve what is bad or secure what is lacking.

*Fourth:* Its programs must bear upon the welfare of children as affected by home or school or community conditions. They should be simple, direct and short, and should always close with discussion by members. Wherever possible, the way in which the home may cooperate with the school or the school with the home to secure a desired result should be pointed out.

*Fifth:* It must demonstrate early in its existence a feeling of mutual understanding and confidence and a desire for mutual service on the part of both parents and teachers. It will inevitably do this if its programs are rightly selected and conducted.

*Sixth:* It must be made to include all types of the parents of the community and constantly greater numbers of them. There is no recipe for this. It is a different problem for each community, but it can always be worked out.

*Seventh:* It must recognize parents and teachers as having equal interests and equal power in the association; neither should preponderate, they should share and share alike.

Now as to some of the things it must *not* be: It must *not* be a place to air grievances; only the parties immediately concerned should be troubled with those. It must *not* be an entertainment course; it is intended to interest, but not to furnish amusement. It must *not* be allowed to resolve itself into cliques; its greatest usefulness is through democratic spirit. It must *not* add to the cares and obligations of the already over-worked teachers; the *work* should be assumed by the parents.

The greatest need of the day is better homes and the greatest value of the Parent-Teacher Association is that it provides opportunity for raising the ideals of the home.

MRS. ORVILLE T. BRIGHT.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The Catholic University of America will celebrate on Thursday, April 15, the Twenty-fifth Anniversary of the opening of its doors to students. The exact date of the opening was November 13, 1889, when four professors and thirty-seven theological students began the academic career of the new University. Today, the teaching staff numbers about eighty, and in all the branches of its activities the University gives instruction to over thirteen hundred students. Twenty-five years ago it began with Divinity Hall; at present the University edifices are seven in number, the newer ones, McMahon Hall, Gibbons Memorial Hall, Graduate Hall, and the Martin Maloney Chemical Laboratory are among the finest in the country.

The University site in Washington covers eighty-nine acres, adjacent to the National Soldiers' Home, and paralleled on its entire length by the Baltimore and Ohio Railroad.

The novitiates of seven religious Communities: the Dominicans, the Franciscans, the Paulists, the Marists, the Sulpicians, the Holy Cross Fathers and the Apostolic Mission House have been built around the University. The original edifice of Divinity Hall has developed into fifteen stately buildings that scarcely suffice to shelter the ever-growing activities of the University.

The exercises of the celebration will open at 10 a. m. in St. Patrick's Church, Washington, there being now no religious edifice on the campus of the University capable of meeting the demands of the Celebration, but through the generosity of the Catholic women of the United States this want promises to be supplied by the building of the National Shrine of the Immaculate Conception as the University church. The three American Cardinals will honor the event with their presence, this being the first time that they have assisted simultaneously in a great ceremony in this country. Cardinal Farley, of New York, will celebrate the Pontifical Mass. Cardinal Gibbons, of Baltimore, Chancellor of the University, will preach the sermon. Cardinal O'Connell, of Boston, will deliver the opening discourse at the academic exercises. The Apostolic Dele-

gate, Archbishop Bonzano, is expected to conclude the academic exercises with Benediction.

The academic exercises will take place at 3 p. m. in the New National Theater, and Cardinal Gibbons will preside. Honorary degrees will be conferred on a number of distinguished Catholic laymen. President G. Stanley Hall, of Clarke University, Worcester, Mass., will represent the Association of American Universities on the program, while Very Rev. John Cavanaugh, C. S. C., President of Notre Dame University, will speak in the name of the Catholic institutions of learning.

The Alumni will hold their reunion and banquet on the evening of the 15th of April in the New Dining Hall of the University, and the two following days will be devoted to welcoming to the University delegates of other institutions of learning, and all friends and visitors.

Invitations have been sent to the entire Hierarchy of the United States, to many distinguished clergymen, to the entire body of the Alumni, and to the benefactors and friends of the University. The responses already received insure a very large attendance at all the exercises of the Celebration.

#### CATHOLIC UNIVERSITY NOTES

Monday, March 1, saw the fourth annual debating contest for the Rector's prize, open to members of the Shahan Debating Society. The spacious assembly room of McMahon Hall was crowded to its fullest capacity by an enthusiastic audience, which clearly testified to the popularity of the annual debates. The subject of the discussion was, "Resolved: That a Federal prohibition law should be enacted, constitutionality waived." The speakers who were selected after a series of elimination contests in the society were Messrs. Michael Luddy, John S. Derham, and James J. Gallagher for the affirmative; and Messrs. John M. Russell, Edward P. Somers, and George F. Blewett, for the negative. The presiding officer of the debate was Mr. Thomas F. Stone, President of the Society, and the judges were the Honorable Hannis Taylor, Former Ambassador to Spain; the Right Rev. Monsignor William T. Russell, pastor of St. Patrick's Church, Washington, D. C.; and the Honorable John E. Laskey, United States Attorney for the District of

Columbia. The Catholic University Orchestra, under the direction of Rev. Dr. Kelly, rendered a pleasing musical program. Mr. John W. Crolly offered some excellent vocal selections. The debate was considered by many as the best in the history of the Shahan Debating Society, and while the negative side was declared by the judges to have the decision, the affirmative was highly commended for its performance.

Mr. Ralph Hamilton recently delivered in the assembly room of McMahon Hall one of his interesting lectures on "See America First." The lecture has proved a favorite in the high schools and academies of the city of Washington.

Gratifying progress is noted in connection with the proposed Shrine in honor of the Immaculate Conception to be built on the University grounds by the National Organization of Catholic Women. During the month of February a clay model of the Shrine was exhibited in New York City. This model has since been forwarded to the Panama-Pacific Exposition at San Francisco. A large sum has been realized for the building fund by the women of the New York branch of the organization.

Dr. Charles H. McCarthy, Professor of American History, gave an interesting lecture to the graduate students on February 15 in Graduate Hall. His subject was "The Relation of Literature to History."

The Sunday sermons to the graduate students during February and March were delivered by the Reverend Doctors Aiken and Shanahan, of the University. A special novena was held in preparation for the Feast of St. Joseph, March 19.

#### MARYLAND FEDERATION OF CATHOLIC ALUMNÆ

The organization convention of the Maryland Federation of Catholic Alumnæ opened in Baltimore Saturday, February 20. The sessions were held in the Hotel Belvedere and under the chairmanship of Mrs. Frank P. Scrivener, Governor of the Maryland Federation. At least 250 representatives of Catholic Alumni Associations of the Archdiocese of Baltimore attended, among whom were delegates from Visitation Institute of Notre Dame, Mount De Sales, St. John's High School, Notre Dame College of Maryland; Mount St. Agnes College, St. Martin's High School, St. Catherine's Normal Institute, of Baltimore;

St. Joseph's College, Emmitsburg; Academy of the Visitation, Frederick; Convent of the Visitation, the Immaculata Seminary, and Trinity College, Washington, D. C.

Mrs. Scrivener in her opening address made the pleasing announcement that the two founders of the International Federation of Catholic Alumnæ had come to the convention and would address the ladies. Miss Clare I. Cogan, President, was then introduced. Miss Cogan, who is a graduate of St. Joseph's College, Emmitsburg, Md., paid a glowing tribute to the Catholicity of Maryland, after which she outlined a plan of educational extension work which she suggested that the Maryland Federation adopt. She showed the number of college centers and the availability of professors for the work in Maryland. At the close of her address Miss Cogan received an armful of American Beauty roses presented by the Alumnæ Associations of Maryland. Mrs. Scrivener then introduced Mrs. James J. Sheeran, of Brooklyn, also a graduate of St. Joseph's College, Emmitsburg, Md., Chairman of the Permanent Organization Committee of the International Federation of Catholic Alumnæ. She spoke as follows:

It is indeed a pleasure to discuss with the ladies of Maryland a few points in Federation work.

First, let me assure you that in our planning we had no thought of interfering with the management of the schools. This is a Federation of Alumnæ Associations. Nor have we any notion of encroaching upon the individual freedom and traditions of the various organizations which you represent. Our direct object is to provide a means of communication that one Association may help another to common success in achievement. Until our recent convention in New York there was no list of Alumnæ Associations. There was no way of reaching the officers directly. We had to depend upon the courtesy of the Sister in charge of the mail to forward our circulars. In the Year-Book which we plan to issue, clergy and laity will be provided with all the statistics we can gather which refer to our colleges and academies and their respective Alumnæ Associations.

And a second point on which we lay great stress is the fact that while we hope to encourage the social side of our Alumnæ Associations, we, as Catholics, feel that we must have no false standards in our social relations. The charity that is born of religion makes no favorites because of social standing. No matter where our Alma Mater, no matter what order of

Religious instructed us, we meet on the common ground of *Catholic Higher Education*. This is the call that bids every Alumnæ Association to join and to lend the force of its numbers to a general recognition of the work of our educators. We must become a proof that there is an immense body of Catholic women who have received the benefit of higher education. Do not ask, "What will the International Federation do for our individual Alumnæ Association?" but rather, "In what may our organization strengthen and support the rest?" Those of you who read the Catholic Press do not have to be told why Catholics of to-day must stand together. In the world of business it is results that count and we can do very little until our organization is large enough to demand consideration.

Therefore, we want every Association in the Archdiocese of Baltimore to be a charter member with equal opportunity to assist in the management of the State Federation, and to honor His Eminence, Cardinal Gibbons, by seconding his approval. This is Maryland's opportunity to lead all States for you are first in the initiation of the International project; first in State Federation; and if you are first to reach 100 per cent. in registration there is no State or province can ever reach the high standard of this "Land of Sanctuary."

The delegates were then invited to begin discussion and great interest was taken in points of eligibility, object, aims, etc. During the course of an interesting debate Miss Cecile Lorenzo, Governor of the New York Federation, arrived, and after a hearty welcome was invited to speak. Miss Lorenzo, who is an Alumna of New Rochelle College, expressed the hope that when she calls the convention for the New York State Federation that she will have half the attendance of the Baltimore meeting.

The session was closed by the Chairman with an invitation to all to attend the Sunday afternoon reception.

The Sisters of Mount St. Agnes College, Mount Washington, entertained at luncheon on Sunday Miss Clare I. Cogan, President of the International Federation; Miss Cecile Lorenzo, Governor of New York Federation; Mrs. Frank P. Scrivener, Governor of Maryland Federation; Mrs. James J. Sheeran, Chairman of the Permanent Organization Committee; Mrs. Robert L. Paul, Regent of the Baltimore Chapter of the Alumnæ Association of St. Joseph's College, Emmitsburg, and Miss Nell Byrne, of New York.

On Sunday, at 3.30 p. m., a reception was held in the ball-room of the Hotel Belvedere, His Eminence, Cardinal Gibbons,

presiding. The first address was made by the Rev. William J. Ennis, S. J., who lauded the work of the Sisters of Charity of Emmitsburg, to whose Alumnæ Association is due the beginnings of the movement for an International Alumnæ. Monsignor C. F. Thomas, after saying that the greatest thing in the world is the union of the Catholic Church and the next greatest the disunion of Catholics, made a strong appeal for the Federation and for Catholic education in general. Cardinal Gibbons in addressing the meeting said in part: "The object of this Association ought to be, and is, to cultivate greater love, affection and devotion for your Alma Mater. It is a part of the generous and noble soul to show gratitude and love for its teachers. No pecuniary compensation could repay the noble women who have devoted their lives to teaching you. They have instructed you in those great principles of Christian faith and knowledge, and this instruction has been your guide. Your purpose and aim ought to be to cultivate a great love for your Alma Mater, and greater love for that greater mother, the Church. I pray God may bless you and your Association, and I adjure you to forget not your Church."

Monsignor William A. Fletcher pointed out that Catholic education not only trained the intellect but the will, that our children are taught that God is supreme not only in religion but also in education and business.

Dr. Capon, of the United States Bureau of Education, representing Commissioner P. P. Claxton, offered the fullest service of the Bureau in furthering the organization. He said that the officials of the Bureau would cooperate in every way to elevate the already excellent standards of the institutions represented at the meeting.

#### NEW GENERAL OF SOCIETY OF JESUS

The Very Rev. Wlodimir Ledochowski has been elected General of the Society of Jesus to succeed the late Very Rev. Francis Xavier Wernz. The new General assumes the great responsibilities of his office at the age of forty-nine after a remarkable career in his order.

Wlodimir Ledochowski was born October 7, 1866, the son of Count Ledochowski, an officer in the Austrian army, and Countess Josephine Zu Salis-Zizers. He is a nephew of the



late Cardinal Ledochowski, for many years prefect of the Propaganda. As a boy he was in the court of Elizabeth of Austria. At the age of eleven he entered the Theresian Academy of Vienna. His later studies were pursued in Tarnow and at the German College, Rome. He was ordained to the priesthood in 1894. As a member of the Jesuit order he has held many important offices, having been successively an editor, rector of a college of writers, vice-provincial, provincial and recently assistant to the last General. *America* says of him: "Father Ledochowski is a man of splendid courage, restless energy and inflexible determination. Much is expected of his leadership."

According to recent press despatches the assistants to the new General have been named as follows: Father Nalbene, for Italy; Father Walmesley, for England; Father Fine, for France; Father Oppewrats, for Germany, and Father Thomas Gannon, for America. The American branch of the Society has hitherto been under the jurisdiction of the assistant in charge of the English-speaking peoples. The new assistantcy was created at the recent meeting of the representatives of the order and will embrace the United States and Canada, with the possible extension to Mexico and Cuba.

#### DEATH OF DISTINGUISHED CHRISTIAN BROTHER

On March 15 occurred the death of Rev. Brother Anthony, President Emeritus of Manhattan College, one of the best-known Christian Brothers in the United States. Brother Anthony, known in the world as William W. Byrnes, was born of Irish parents in Montevideo, Uruguay, seventy-four years ago. His parents came to the United States when he was very young and settled near Rochester, New York. At the Christian Brothers Academy in Rochester he received his early education. He entered the Institute of the Brothers of the Christian Schools in Montreal in 1858, and spent his early years as a teacher in the schools of that city and Quebec. His first administrative office was that of director of the Brothers Academy in Quebec, which he relinquished to become head of the motherhouse in Montreal.

Brother Anthony came to Manhattan College in 1870 as professor of elocution and English literature. In 1875 he was

appointed to the presidency. For the following ten years he was the active and energetic administrator who made his college notable in the great metropolis and throughout the country. In every sense Manhattan expanded and grew during his regency. While Brother Anthony held in after years many notable offices in his community, for he was President of St. Joseph's College, Buffalo, Director of De la Salle, New York City, and institutions of the Brothers in Troy and Providence, his name will be most familiarly associated with Manhattan College. The last ten years of his life were spent between the College and De la Salle Institute. He taught many branches in these declining years; none, however, it is said, with such satisfaction and personal delight as the elements of Christian doctrine. He was buried from St. Patrick's Cathedral with becoming honors on March 18. The Very Rev. John P. Chidwick, President of St. Joseph's Seminary, Dunwoodie, N. Y., celebrated the Mass, assisted by Rev. Thomas A. Thornton and Rev. William A. Gardiner as deacon and sub-deacon, respectively. The Rt. Rev. Michael J. Lavelle, Rector of the Cathedral, preached the sermon and Cardinal Farley gave the final absolution. The students and many of the alumni of Manhattan College, De la Salle Institute, and La Salle Academy attended the ceremony. Brother Anthony is survived by his two sisters, the Rev. Mother Byrnes, of the Sacred Heart Convent, and Mrs. A. R. Gallagher, of New York City. Burial took place in Rochester.

#### SCHOOL SAVINGS BANKS

A million and a quarter dollars is on deposit in school savings banks in the United States, according to a bulletin just issued by the Bureau of Education. This money is distributed among 217,000 pupils, who thereby learn lessons of thrift for use in later life.

Belgium has the honor of originating the school savings bank system, according to the bulletin. Prof. Laurent, of Ghent, Belgium, in 1873, began the work among school children "for amelioration of poverty and the improvement of individual and national life." His work soon attracted the attention of the leaders of education in other countries.

A native of Belgium, John Henry Thiry, put the school savings banks on a permanent footing in the United States. Mr. Thiry established banks in Long Island City, N. Y., and the New York schools, under Superintendent Maxwell, have been among the most successful advocates of the system. Mr. Thiry's efforts in behalf of school savings banks have been continued since his death, in 1911, by Mrs. Sara Louisa Oberholtzer, of Philadelphia, who has aided in the compilation of the bureau's bulletin on the subject.

Several methods in vogue for collecting and banking the savings of the children are described. Usually the cooperation of a well-established savings bank in the school community is first secured. Forms and blanks are provided by the banks. When the amount reaches one dollar, the child is given a bank book and becomes, through the school, a regular patron of the bank. When the deposit reaches \$3 or \$5 (as the banks elect) it draws interest at 3 or more per cent.

Among the cities where the school savings banks have done notable work are Pittsburgh, Pa., where over \$600,000 has been deposited since the introduction of the system. Chester, Pa., has now on deposit over \$44,000. Toledo, Ohio, established the system in 1911, and has deposited since then over \$252,000, with \$70,000 reported as still on deposit. Atlantic City, N. J., has on deposit over \$33,000. Pupils in Grand Rapids, Mich., deposited \$75,000 in the several years since establishing the bank and have drawn out in that time only \$10,000.

The bulletin suggests that there can be a stimulating relation between the United States postal savings system and the school savings banks. The postal savings banks receive deposits from all over ten years of age. "Children who have spent their pennies and nickels in candy shops and moving-picture shows until they are ten years old," declares the bulletin, "are not likely to hold their cards until they accumulate the \$1, to be exchanged for a certificate of deposit. School savings banks are needed to prepare young people to profit by the postal savings banks."

#### CATHOLIC CHURCH STATISTICS

According to the advance sheets of *The Official Catholic Directory*, published by P. J. Kenedy & Sons, New York City,

there are now 16,309,310 Catholics in the United States. The increase in the number of Catholics during the year 1914 amounts to 241,325. Of all the statistics these population figures show the greatest ratio of increase, and according to the editor of the Directory they should be raised 10 per cent. to account for the "floating" population.

The school statistics remain about the same as last year. The seminaries now number 85, an increase of 5, but the enrollment, 6,770, is a slight decrease from that of last year; the colleges for boys are 229, one less than in 1914, and the academies for girls 680, the same as last year; the orphan asylums have decreased by five, and the enrollment of children 45,742 as compared with 48,814 is a considerable decline. The registration in the parish schools has not increased in the same proportion as the schools themselves; the schools now number 5,488, an increase of 85, and the registration is 1,456,206, a gain of 26,347. This want of proportion is due in all likelihood to the failure to secure adequate returns regarding attendance even in schools long established.

#### LAETARE MEDALIST OF 1915

The Laetare Medal which is awarded on Laetare Sunday each year by the University of Notre Dame to a distinguished Catholic layman for notable service to Church, country, science or letters, has been this year conferred upon Miss Mary V. Merrick, of Washington, D. C., the founder of the Christ Child Society. The Medalist is the daughter of the late Richard T. Merrick, a well-known lawyer of the Capital. She was born in Washington. At the age of fourteen she received an injury which has so disabled her that she has been obliged to spend her life in a rolling chair, unable to sit, stand or walk. She founded the Christ Child Society in 1891, the purpose of which is the relief of destitute children, the conduct of sewing schools, settlement work, Sunday Schools, care of the sick, in short the service of the Christ Child in our less fortunate brethren. The Society has grown remarkably and has now 800 members, many of whom are distinguished ladies of the official and social life of the Capital.

## THE ETHICS OF WAR ACCORDING TO ST. THOMAS

This subject was treated by Rev. Dr. Pace in a lecture delivered before the Catholic University on the feast of St. Thomas Aquinas, March 7. After noting the various points of view—political, commercial and financial—from which the European conflict has been discussed, the lecturer took up for special consideration the question whether war is essentially evil. As to its physical evils and the deplorable consequences, there can be no doubt; but is it always and necessarily wrong? On this point the teaching of St. Thomas is quite clear. War is not in itself a moral evil provided it be declared and waged under the requisite conditions. Among these the first is that it should be undertaken by the supreme authority in the State. Private individuals may not initiate such an international struggle, since they can have their grievances adjusted before the proper tribunals. On the other hand, it is only the sovereign power which can legitimately summon the whole body of citizens to take arms against another nation. In the next place, there must be a just and adequate cause, *i. e.*, war must be the only means whereby the right of the nation can be upheld or due punishment inflicted for violation of that right. Hence it is not ethically permissible to attack a nation on any and every pretext, such as disregard for international courtesy or for trivial incidents which can be adjusted by diplomatic measures. Finally, the motive for which the war is undertaken must be a just one. According to this requirement, it is not morally allowable to wage war for the gratification of hatred, the expansion of territory, or the realization of personal ambition. St. Thomas thus reduces the whole problem to the maintenance of justice, a duty which is binding on nations no less than on individuals. He agrees with St. Augustine that war is to be waged in order that peace may be secured. But it is further evident that the surest way to prevent the injustice of war is to develop in the minds of the people a sense of right, the habit, as it were, of judging fairly not alone where their personal interests are at stake, but also where the claims of other nations are to be considered. It is only the overcoming of selfishness and greed that can check the warlike impulse.

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**History of Education in Ancient, Medieval and Modern Times,**  
by Patrick J. McCormick, S. T. L., Ph. D., Associate Professor of Education in the Catholic University of America.  
Washington, D. C., Catholic Education Press, 1915: pp. xxxiv+401; price, \$1.90.

This volume of the *Catholic University Pedagogical Series* is a practical text-book in the history of education, having for "its special aim to meet the needs of the Catholic teacher and student." The need of such a work has long been felt. In none of the branches studied by the Catholic student of pedagogical subjects has the need been greater. Compayré has long since been superseded by Monroe and Kemp, who are far less objectionable from the Catholic point of view. But, even these did not meet the requirements. In educational matters it seems impossible for a non-Catholic, even when his intentions are the best, to present in its true light the policy and activity of the Catholic Church. When our present-day efforts for Catholic education are misunderstood, our parochial school system misrepresented, the purpose of Catholics in their separate school system almost universally suspected, what hope is there that the Church's achievements in the remote past will be accorded a sympathetic or even a just treatment?

Doctor McCormick has, therefore, met a widespread and an insistent demand for a Catholic text-book in the history of education when he put together faithfully and accurately the principal facts in ancient, medieval and modern educational history. After a brief survey of pre-Christian education he describes the teaching of Christ, the educational ideals of the Christian Church, the institutions of the first Christian centuries, the Middle Ages, the renaissance period in the line of educational activity. Especially valuable is his account of the various provisions for the education of the laity in medieval times. In the modern period also, while he devotes due space to the non-Catholic and anti-Catholic theorists and practical teachers, he places in proper relief the achievements of the Catholic educational reformers and the teaching orders of men and women.

The volume is attractively printed, and with the exception of a few misprints, accurately. It is provided with a convenient index and an excellent table of contents. The book deserves, and will doubtless receive, a hearty welcome not only in our Catholic schools and colleges, but also among non-Catholic educators, the majority of whom are desirous to hear what we have to say on many moot questions of educational history.

WILLIAM TURNER.

**Introduction to Experimental Education**, by Robert R. Rusk, London, Longmans, Green and Co., 1913: pp. 303; price, cloth, \$1.40, net.

This is a valuable piece of work in a field where scientific work is much needed. The author has received an M. A. in the University of Glasgow and a Ph.D. in Jena. This of itself is a guarantee of the character of the work. The present book is based on E. Meumann's "Vorlesungen zur Einführung in die experimentelle Pädagogik." New material which has become available since the publication of Meumann's work has been incorporated and special emphasis has been laid on results of investigations carried on in England. The value of the work is enhanced by good bibliography at the end of each chapter. A work of the character of that presented in this volume is much needed at the present time to clarify the atmosphere and to introduce quantitative results, without which education cannot maintain its place among the sciences. The chapter headings are sufficient to arrest the attention of any intelligent teacher. They are as follows: 1. The Standpoint of Experimental Education. 2. The Methods of Experimental Education. 3. The General Development of the Child—Physical and Mental. 4. The Development of the Special Mental Powers of the Child—Attention. 5. \* \* \* Sense Perception. 6. \* \* \* Apperception. 7. \* \* \* Memory. 8. \* \* \* Association and Imagination. 9. The Aesthetic and Ethical Development of the Child. 10. Individual Differences. 11. The Doctrine of Endowment. 12. The Mental Work of the Child. 13. Mental Hygiene. 14. Psychology and Pedagogy of Instrumental Subjects—Reading. 15. \* \* \* Handwriting and Orthography. 16. \* \* \* Arithmetic. This valuable book should find its place in every school library.

THOMAS EDWARD SHIELDS.

**A Great Soul in Conflict**, by Simon A. Blackmore, S. J., Chicago. Scott, Foresman and Co., 1914: pp 300; price, \$1.50.

"As a new and unusual work, unique in the field of Shakespearean literature, the book will captivate every reader who is interested in the evidences of the master-poet's religious faith and Catholic sympathies. Though Father Blackmore's purpose in the present volume is not to prove Shakespeare's Catholicity, he nevertheless gives a clear picture of the man and Christian with deep-seated religious convictions, and at the same time reveals in a new light the strength and beauty of the tragedy of Macbeth.

"The author attempts to show how evil spirits tempt the hero by means of his ruling passion. In the conflict he is held up as a universal type of every Christian in personal combat with moral evil.

"The author has devoted his attention mainly to aesthetic criticism, to the analysis of dramatic motives, to the clear exposition of the characters, and above all, to the nature and action of the preternatural agents who in fiendish purpose have determined upon the moral ruin of Macbeth."

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**Indian Days of the Long Ago**, by Edward S. Curtis. Yonkers-on-Hudson, N. Y., World Book Co., 1915: pp. xx+221.

This volume is beautifully printed, beautifully illustrated and splendidly written. It is full of imagination and of sympathy with the Indian. Whether or not one is interested in the ethnological problems presented by the aborigines, he will read the present volume with interest. The author introduces the reader into the very heart of Indian life in the West and enables him to sympathize with the struggles and the fears of this elementary people. With them he stands on the edge of the spirit world and goes through the drills and the exercises necessary to make a cheftain and a counselor, and with them he meets the needs of everyday life in the struggle with the elements and in the pursuit of the wild game. There is a splendid picture of a buffalo hunt and a still better sketch of the mental attitude generated in the Indian by the rumors of the white man's coming and of the extinction of the red man which it portended.

THOMAS EDWARD SHIELDS.



**Your Pay Envelope**, by John R. Meader, New York, the Devin-Adair Co., 1914: pp. 221; price, \$1.00, net.

This book is a straightforward examination of current Socialistic theories. There is a fearless application of facts which shows the fallacy of the theories. The book should be read by honest-minded people, whether they sympathize with the views of the author or not.

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**Outlines of International Law**, by Charles H. Stockton. New York, Charles Scribner's Sons, 1914; pp. xvii+616.

The author is a rear-admiral of the United States Navy, retired. He is president of the George Washington University, delegate plenipotentiary to the London Naval Conference, author of "The Laws and Usages of War at Sea," and of a Manual of International Law for the use of naval officers. The work for us is eminently authoritative, and its timeliness should cause a multitude of people who are puzzled over the questions involved in the present war to turn to its pages for some definite information concerning the rights and wrongs of the present procedures. The author, in his preface, says: "The deplorable war which is being carried on at the time of this writing, extending, as it does, to three of the great continents of the world, has created many complex problems and delicate situations in connection with international law. It has been said by good authority that there have arisen more vexed questions in international law during the first six weeks of this war than during the entire period of the Napoleonic contests. From this fact alone arises the importance not only of increasing knowledge of the tenets of this subject, but also the necessity for treaties that are abreast of the times." Teachers everywhere have observed that children will learn geography of the countries that are now the seat of war with much greater readiness and thoroughness than they would at any other time. In like manner, older pupils, teachers and the general public will learn more international law at the present time through a study of a clear systematic treatise than they would be apt to learn at any other time with the expenditure of double energy.

The first three chapters of the present book give the history and development of international law. Sixty pages are

devoted to the subject. The second part deals with states: The Primary Subjects of International Law; Their Characteristics and Classification. The Formation, Recognition and Continuity of States. Changes of Governments. De Facto Governments. Extinction of States, Succession of States. Fundamental Rights and Duties of States. Independence and Equality of States. Self-Preservation. Respect for the Dignity and Honor of the State. Territorial Jurisdiction of a State. The High Seas. Immunities of Foreign Vessels in Ports and Waters. Nationality. Aliens. Extradition. The third part of the work consists of: Intercourse of States in Time of Peace. The fourth part takes up War Relations of Belligerents. The fifth deals with Relations between Belligerents and Neutrals.

The book is scholarly, systematic and comprehensive. The style is lucid. The average reader will find what he is looking for in its pages.

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THOMAS EDWARD SHIELDS.

**The Human Soul and its Relations with Other Spirits**, by Dom Anscar Vonier, O. S. B., Abbot of Buckfast. St. Louis, B. Herber & Co., 1913: pp. vii+368; price, \$1.50, net.

The present volume makes no pretenses at outlining new theories of the nature of the spirit or the nature of the human soul. It consists essentially in presenting in popular form the views on these subjects maintained by the great Catholic traditions, especially the views of St. Thomas, Cajetan and Ferrariensis. Scholasticism furnishes the body of the work, but it is cast in a charming English style which naturally brings the personality of the present author before the reader. The book is comparatively free from technical terminology and from the setting of thought which is so out of touch with the modern reader. The book is intended chiefly for the intelligent lay reader.

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**The Making of Character, Some Educational Aspects of Ethics**, by John MacCunn, Balliol College, Oxford. New York, The Macmillan Co., revised and rewritten 1913: pp. ix+262; price, \$1.25, net.

The teaching public will welcome the new edition of this valuable work.

**The Catholic Mission Feast, A Manual for the Arrangement of Mission Celebrations**, by Rev. Anthony Freytag, S. V. D., adapted for America by Rev. Cornelius Pekari, O. M., Cap. and Rev. Bruno Hagspiel, S. V. D. Techny, Ill., The Mission Press, 1914: pp. 216; price, cloth, 60c.

"The more extensively the ardent zeal for so noble a work as a foreign mission movement leavens the broad masses of our American people, the more imperative, too, is the need for a comprehensive treatment of this movement from the pulpit, in the Sunday School and catechism classes, in sodalities, and at social and festive gatherings." The present volume is a valuable contribution in this direction.

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**Eucharist and Penance in the First Six Centuries of the Church**, by Gerhard Rauschen, Ph. D., S. T. D. Authorized Translation from the Second German Edition. St. Louis, Mo., B. Herder & Co., 1913: pp. 257.

This book will be welcomed by the large and growing class of catechists who are taking a professional interest in their work and turning to the history of the times for illumination.

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**Dogs**, by William J. Steinigans, **Tales** by O. Herford. **Capers, His Haps and Mishaps**, New York, The Devin-Adair Co. 1914: cloth, octavo, \$1.50.

The story is told in verse and told also in a series of colored pictures in which the cartoonist has really done very good work.

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**The Secrets of the Elves**, by Helen Kimberly McElhone. Many illustrations in color and black and white by Albertine Randall Wheelan. Cover inlay in white and colors. Printed on heavy, toned paper; cloth, small 8 vo., price, \$1.00, net.

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**Fireside Melodies**, Vol. I. Techny, Ill., Mission Press, S. V. D.: pp. 29; price, 15c.

**New York School Inquiry, Reply of the Association of District Superintendents of New York to Certain Findings and Recommendations of Prof. Frank M. McMurry and Prof. Edward C. Elliott; prepared by a committee; edited by Joseph S. Taylor; New York, 1915.**

This brochure will be read with keen interest by a wide circle of educators whose attention has been arrested by this investigation.

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**The Parables of the Gospel, an Exegetical and Practical Explanation, by Leopold Fonck, S. J., translated from the Third German Edition by E. Leahy. New York, Fr. Pustet & Co., 1915: pp. 829.**

The author of this learned work is president and lecturer of the Biblical Institute and consultor of the Biblical Commission in Rome. The work, therefore, comes into Catholic hands with all the credentials either required or necessary. It is needless to add that the preacher will find in it valuable assistance in the preparation of his sermons, and the student and the professor in the field of Sacred Scripture will turn to the work for help in clearing up many a knotty point.

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**The Life on Earth of Our Blessed Lord Told in Rhyme, Story and Picture for Little Children, by Grace Keon, second edition, St. Louis, Mo. B. Herder & Co., 1913: pp. 80; cloth, 60c.**

This little volume is well illustrated from the masters. The stories are told in verse while directions are given for the catechist and the story given in prose form for his use. The binding is attractive. One feature that would add much to the value of the book is a color reproduction of the pictures, but it would also add much to its expense.

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**Our Palace Wonderful, or Man's Place in Visible Creation, by Rev. Frederick A. Houck. Chicago, D. B. Hansen & Sons, 1915: pp. 173.**

This delightful little book can scarcely fail in its mission to uplift the mind of the reader from the contemplation of Nature to the knowledge and love of the Creator. It is a brief sketch

of an infinite theme. Father Houck has read widely and has brought together the striking generalizations and reflections of many great minds. He weaves together into a pleasant narrative the great thoughts of all times. He quotes from Paley, "If one train of thinking be more desirable than another, it is that which regards the phenomena of Nature with a constant reference to a Supreme Intelligent Being." This sentiment is a key to the treatment of the subject matter of the volume. A long line of the great men of science are summoned to the bar to give testimony to the creative intelligence found everywhere in Nature. It is refreshing in these days to come upon a book of this character that presents the old and familiar phenomena of nature with a freshness of view and that glorifies the whole with the old great lights of science and that enraps the whole in the ardor of a lively faith and an ardent admiration for the works of the Most High. The work will be widely read and can scarcely fail to accomplish much good in the ranks of the non-technical students of Nature.

THOMAS EDWARD SHIELDS.

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**Learning and Doing**, by Edgar James Swift. Indianapolis, The Bobbs-Merrill Co., 1914: pp. xv+249.

This is one volume of the Childhood and Youth Series, edited by M. V. O'Shea, Professor of Education in the University of Wisconsin. The tone of this volume, as of the other volumes of the series, is that of the modern, progressive school of pedagogy. There is, in our day, a clear and growing consciousness of the urgent need of introducing scientific method at every step in order to accomplish in less and less time and with less and less effort the vast amount of things which are demanded of the school in adjusting the rising generation to our present needs. The titles of the seven chapters comprised in this book are: The Revolt from Monotony, Efficient Teaching, Getting Results, Progress in Learning, Economy in Learning, Habit in Learning and Achievement, New Demands on the Schools. The author gives a reasonable satisfaction to the expectation aroused by these attractive titles.

THOMAS EDWARD SHIELDS.

**Natural Education**, by Winifred Sackville Stoner. Indianapolis, The Bobbs-Merrill Co., 1914: pp. xviii+295.

This volume belongs also to the Childhood and Youth Series, edited by Professor O'Shea. The work is well printed on good paper. It is neatly bound. The indented paragraph titles make it convenient for reference, and the value of the book is further enhanced by a fairly good bibliography and brief index. The titles of its chapters are as follows: Notable Examples of the Early Direction of Tendencies of Talent, Earliest Development, Learning to Talk, Learning Through Nature's Nurse Play, Music and Spelling, Learning about Nature, Learning Through Stories, Games and Rhymes, The Learning of Foreign Languages, Explorations in the Realms of Mathematics, Educational Amusements, Cultivation of the Imagination, Discipline, Punishment Through Natural Consequences, Health First of All, Eugenics, Prenatal Influence, Environment.

As may be seen from this list of titles, the scope of the work is not confined to the schoolroom. The author aims to reach and help the mother and all others who are interested directly or indirectly in the education of children. The author is a woman, and, as we might reasonably expect, takes the woman's point of view, as may be seen from the following extract: "All education must begin with the mother who builds the foundation of her child's mental, physical and moral life even before his birth. It is the mother, despite man's assertion of lordship over creation, who has always been the most important factor in the world's history. In the days when our ancestors dwelt in caves, the father did not even know that he was a father. He had no thought of his child. But the woman found a suitable cave as a nest or home and here she brought her babe into the world, caring for him, protecting him from his enemies, and training him as best she could for the battle of life."

It is evident also that the author has been trained to think and feel along evolutionary lines and to trace her ancestor back to a rather brutal primitive stock, to put it mildly. There is a strong suggestion in this and in other paragraphs in the book of the Catherine Dopp type of the culture-epoch theory work.

THOMAS EDWARD SHIELDS.

**The High School Age**, by Irving King (Childhood and Youth Series). Indianapolis, Bobbs-Merrill Co., 1914: xv+233.

The author is Professor of Education in the State University of Iowa. He is well known to the educational public through the many valuable contributions which he has made to the science of education, such as, "The Psychology of Child Development," "The Development of Religion," "A Study in Social Psychology," "The Social Aspects of Education and Education for Social Efficiency." The title of the book, "The High School Age," suggests naturally the various phenomena of adolescence and it will recall to many parents and educators the difficulties which children at this age are constantly providing for those who have responsibility for the future of young people. It is a period of life full of possibilities of enthusiasm, of beginnings that may lead to great things or to smouldering ruins of all that is best in manhood and womanhood. No one should undertake the responsibility of youth who is ignorant of the psychology of this period of life, and one might add that a knowledge of its physiology, its hygiene and many other things is equally necessary.

The theme of Professor King's work is, therefore, one that will make an immediate appeal to educators. The treatment is stripped of much of its technicality. The facts and arguments are clothed in readable English. The indented paragraphs, which are employed in all the volumes of this series, lend to convenient reference. Each chapter of the present book is supplied with a working bibliography. There are numerous tables, curves and photographic illustrations to enforce the theme and help the imagination. Whether the reader agrees or not with Dr. King's conclusion, no intelligent educator can fail to be interested in what Dr. King has to say.

THOMAS EDWARD SHIELDS.

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**The Child and His Spelling**, by W. A. Cook, of the University of Colorado, and M. V. O'Shea, of the University of Wisconsin (Childhood and Youth Series). Indianapolis, Bobbs-Merrill Co., 1914: pp. x+282.

This work is a carefully thought-out scientific treatise, cast in popular form. Numerous tables and word lists are given.

There is a good index, indented paragraph titles, and an adequate bibliography. The chapter titles are: Rules for Spelling, Sources and Causes of Errors, The Life History of Certain Spellings, Column Versus Contextual Spelling, Methods of Presentation, Spelling Efficiency and Composition, Some Special Factors in Spelling, Popular Views of Spelling Needs, Determining the Written Vocabulary of Typical Americans, Sources and Character of Data, Word Lists Derived from Correspondence, Spelling Texts and Spelling Needs.

In concluding one of his chapters, the author says, "Promotions from year to year in the elementary school depend on the 'averages' shown by the 'spelling blank' and possibly the passing of the 'final,' which consists of fifty to a hundred words. A better method would be to base decisions in these matters on the showing a student makes in the written papers he submits in all his work. It will be granted certainly that the proof of spelling efficiency is found in correct writing of words in their usual contextual relation. Words should not be left until this can be done; it is the clinching of the whole process."

THOMAS EDWARD SHIELDS.

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**Literature**, a lecture by John Henry Cardinal Newman, edited with notes and studies by Gilbert J. Garraghan, S. J. New York, Schwartz, Kirwin and Fauss, 1912: pp. xiii+109.

This little book should prove serviceable in the hands of our high school and college teachers. We quote from the preface: "The present edition of Cardinal Newman's 'Literature' looks to a double end. It aims both to introduce the student to the critical analysis of a prose style of acknowledged excellence and to serve him as a starting point in his acquisition of a body of sound principle and theory regarding literature and its problems."

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**Teaching Children to Read**, by Paul Klapper, Ph.D. New York, D. Appleton & Co., 1914: pp. viii+213; \$1.25 net.

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**Art in Education and Life, a Plea for the More Systematic Culture of the Sense of Beauty**, by Henry Davies, with introduction by George Trumbull Ladd. Columbus, Ohio, R. G. Adams & Co., 1914: pp. xviii+334.

We hope that the author is not responsible for the keen blue binding of this volume, which constitutes a grievous sin against aesthetic taste. The pain which the sight of the volume inflicts is sufficient to deter a sensitive reader from taking up the volume. The author's credentials would lead the reader to expect a profitable discussion of this most important theme. He is a Doctor of Philosophy. He was formerly Lecturer on Philosophy and Aesthetics in Yale University, a member of the Philosophical Association, etc.

In the preface, the author says: "During the seven years I was a teacher of Philosophy at Yale, I had a somewhat unusual opportunity of observing young men, whose education for life was in process of completion, and of forming some impression of their equipment. While I hesitate to draw any positive conclusions from what I observed, not wishing to trust to the more or less casual recollections of the class room, I was struck by one thing, namely, that the educated young men who came to me, among their many fine qualities of body and mind, were singularly lacking in sensitiveness and delicacy of feeling in matters pertaining to art and beauty."

There is no doubt in the mind of any competent educator that there is much room for improvement in the art education which is imparted in our schools, but much progress has been made in the last couple of decades in many of our city school systems, and it is to be hoped that we are still in the beginning of a movement that should accomplish much for our pupils. If the instruction, however, is to prove serviceable, it must be vital, and it should illustrate the principles of aesthetics which it aims to enforce. The present volume is a splendid illustration of the needs of proper artistic setting in the bookmaking line, and there is little excuse for an offense such as the get-up of this book represents in the presence of a movement towards aesthetic printing and binding which has swept over the whole country.

**Ontology or the Theory of Being, an Introduction to General Metaphysics**, by P. Coffey. London, Longmans, Green & Co., 1914: pp. xii+439; price, \$3.00 net.

Dr. Coffey is so well known to the philosophical reading public that nothing more is needed than the announcement of the title of his present volume. His *Science of Logic* in two splendid volumes, his *Scholasticism Old and New* and his *History of Medieval Philosophy* have taken their place among the standard literature of philosophy. The opening paragraph of the preface is sufficient to suggest the scope of the book. It is hoped that the present volume will supply a want that is really felt by students of philosophy in our universities—the want of an English textbook on General Metaphysics from the Scholastic standpoint. It is the author's intention to supplement his *Science of Logic*, and the present treatise on *Ontology*, by a volume on the *Theory of Knowledge*. Hence no disquisitions on the latter subject will be found in these pages: the Moderate Realism of Aristotle and the Schoolmen is assumed throughout."

Dr. Coffey's philosophical works should prove most helpful to our seminary students in their study of scholastic philosophy. It will at least enable them to think philosophically in English.

THOMAS EDWARD SHIELDS.

**The Straight Path or Marks of the True Church**, by the Rev. M. J. Phelan, S. J. New York, Longmans, Green & Co., 1915: pp. viii+174.

This little manual, we are told by the author, is conceived in no controversial spirit. It is intended "to serve as a clear, and possibly an interesting, exposition of some points of Catholic teaching. The child of the Church, it is hoped, will find its faith strengthened and its knowledge enlarged by its perusal; while even if it fails to bring conviction to the mind of the non-Catholic reader it will benefit him in this much—it will throw light on many points hitherto obscure if not completely unknown; and it will inspire respect for a Church whose claims to be the ambassador of Christ, even the most prejudiced must admit, are powerful and worthy of earnest consideration."

**Primer of Sanitation, Being a Simple Text-Book on Disease Germs and How to Fight Them,** by John W. Ritchie. Yonkers-on-the-Hudson, World Book Co., 1913: pp. vi+200.

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**Primer of Hygiene, Being a Simple Text-Book on Personal Health and How to Keep It,** by John W. Ritchie and Joseph S. Caldwell. Yonkers-on-Hudson, World Book Co., 1914: pp. vi+184.

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**Household Physics,** by Alfred M. Butler, A. M., Head of Science Department, High School of Practical Arts, Boston. Boston, Whitcomb & Barrows, 1914: pp. viii+382; price, \$1.30 net.

This book represents an attempt to strip Physics of excessive mathematical formulas and to present to the beginner the simple problems of everyday life from the standpoint of physical science.

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**Preludes,** by Sister Mary Clara, B. V. M. Dubuque, M. S. Hardie, 1914: pp. 84.

The motto on the opening page of each volume of sweet, religious poetry, serves to characterize the contents of the book.

"Love sings on earth in plaintive minor keys  
Faint preludes of Life's fuller harmonies."

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**On the Threshold of Home Rule,** by P. J. Conlan. Boston, Angel Guardian Press, 1913: pp. vi+210.

"The following work has been a labor of love to the writer, one who has loved Erin earnestly and long; and has tried to serve her as best he could always, and having now reached the evening of life, is most anxious to see her free and disenthralled, before the night closes in. If this little book should lessen her suffering, which now, thank heaven, seems about to end, or hasten the dawn of liberty, he will be amply repaid for any labor it may have cost him."

The above was written before the outbreak of the present war, and before the postponement of the long-cherished hope in many hearts of the near freedom of Ireland.

# The Catholic Educational Review

MAY, 1915

## THE SILVER JUBILEE OF THE CATHOLIC UNIVERSITY OF AMERICA\*

It is in all ways fitting that the celebration of this anniversary should begin with the most solemn act of Christian worship. As we glance back over twenty-five years and follow the growth of the Catholic University from its beginning to the present, the first prompting of our hearts urges us to public acknowledgment of God's providential care and to the highest expression of our gratitude through the clean oblation that is offered upon this altar. Whatever has been accomplished by this institution for the advancement of religion or the diffusion of knowledge, whatever success has been won by teachers and students, whatever support has come to this work through zeal, self-sacrifice or generosity—all is due to Him for whose glory the University exists. To Him, therefore, we offer, through our High Priest, Christ Jesus, the tribute of our praise and thanksgiving. Here in His sanctuary we gather to consecrate the results of our solicitude and effort and to implore the grace of His benediction upon all who have shared in our labors.

Under the divine guidance we are indebted to the Holy See, by whose authority the University was established and by whose direction its life has been fostered and invigorated. To those great Pontiffs of blessed memory, Leo XIII and Pius X, we owe the foundation and the

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\*Sermon delivered at the Mass on the occasion of the Silver Jubilee of the Catholic University by Cardinal Gibbons.

development of the most important work ever undertaken for Catholic education in our country. From their successor, our Holy Father Benedict XV, we have received expressions of paternal favor which are all the more precious because they come from a heart that is laden with concern for the welfare of mankind. To him likewise we return our heartfelt thanks, and we pray that the Prince of Peace may grant him the happiness of seeing the world once more united in true and lasting brotherhood.

To my colleagues in the Episcopate, I offer on this occasion my sincere congratulation. It was the bishops of the United States who, in the Plenary Council of 1866, recognized the need of a Catholic university and voiced the desire to have it established. It was their successors in the Council of 1884 who took the first active measures and petitioned the Holy See for a charter and a constitution. When these were granted, it again devolved upon the bishops to organize and develop the pontifical university. They had indeed pledged themselves to the execution of a noble design, worthy of the Church and of America as well. They had seen the necessity of an institution of learning in which the splendid traditions of the past should take on new vigor amid the varied activities of our age and spread throughout this land the united benefits of religion and knowledge. They realized that if our Catholic education was to be strengthened in every part, if our schools and colleges were to meet adequately the increasing demands made upon them in so many directions, the one means to attain the desired results was the foundation of a center around which all our educational agencies could be grouped and from which each and all would derive the benefits of earnest cooperation.

It was indeed a great step forward, but at the same time it was a great responsibility. Not only were the interests of Catholic education involved; the honor of

the Church was at stake. It was not to meet the needs of a single diocese or of any particular section of the country that the University was founded; but to further the welfare of religion in every diocese, parish and home. It was not simply a luxury of learning that we sought for a few gifted minds, but the preservation of the Catholic faith in the souls of all our people.

Pledged as they were to a work of such magnitude, the bishops turned with confidence to the faithful, of whose generous zeal they had already received so many proofs. They knew that our Catholic people, anxious for the spiritual welfare of their children, would respond to an appeal in behalf of Catholic higher education. The appeal was made, the response was given, and the University stands today as a monument attesting to all later generations the devotedness and liberality of the Catholics in the United States. I, therefore, at this solemn moment, make grateful acknowledgment to all who have aided in this holy work—to the individual donors who have given out of their abundance, to the large-minded Catholic associations whose united efforts have yielded such splendid results, and in particular to the great number who have taken from their scantier means to give as they could to the University and its exalted aims. All great works have their inception in the brain of some great thinker. God gave such a brain, such a man, in Bishop Spalding. With his wonderful intuitional power, he took in all the meaning of the present and the future of the Church in America. If the Catholic University is today an accomplished fact, we are indebted for its existence in our generation, in no small measure, to the persuasive eloquence and convincing arguments of the former Bishop of Peoria.

Thus, in a twofold sense, the University became a sacred trust; it was committed to our care by the Holy See, and for its endowment it was a debtor to our Catholic people. All the more serious, then, was the duty and

more arduous the task of establishing, organizing and developing. There was need of counsel, of foresight, of careful deliberate planning for the initial steps and no less for those that progress would require. Above all, there was need of a man whose soul, filled with a holy, creative enthusiasm, would quicken the project into living reality and make its life breathe and pulsate in every Catholic heart. I thank God that such a man was found in the person of the first Rector; I rejoice with him today as he looks upon the fruit of his labors; and I pray that he may yet be gladdened by a richer harvest. Thou, O beloved brother, didst sow the seed amid the snows and rains of trial and adversity. Thy worthy successors are reaping the harvest.

To him especially is due the organization of the University as a teaching body—the selection of its professors, the grouping of its faculties, the ordering and articulation of its academic activities. It was a task beset with difficulties, and yet it was essential; it was the actual work of foundation upon which the whole structure had to rest. It called for men who had already realized in themselves that combination of faith and knowledge which is the ideal of the University. It demanded of them loyalty to the Church and unselfish devotion to science. It offered to them, indeed, opportunity and career; but it laid upon them the grave obligation of shaping at its inception a work which held in itself the promises and the hopes of religion present and future. That men of such a character were chosen to fill the University chairs and that their number has steadily increased, is a blessing for which we cannot be too grateful. And I take this occasion to congratulate the members of the faculty upon the success which has crowned their endeavors and upon the larger prospect of usefulness which they have opened to our view.

As I reflect upon the events of these twenty-five years, the conviction that shapes itself most clearly in my mind

is this: all the reasons and motives that led to the establishment of the University have been intensified in urgency and strength; the principles which it embodies have become more vitally necessary to the welfare of Church and country; the expansion of its work more important for our social and religious progress, more essential for the prosperity of our Catholic institutions.

The chief aim of the University was and is to teach the whole truth—that which God has revealed and that which man has discovered—to teach it not simply as an abstract theory but as a practical guide and standard of action, as a law, and indeed the supreme law, of human conduct for individual, society and nation. We hold that religion is not for the child alone nor only for simple, untutored minds; it is for men as their first duty, and it lays most stringent obligation on those whose intelligence is most fully enlightened. We hold, in consequence, that the higher education must give a larger place in the imparting of religious knowledge, and that the highest education is precisely the field in which religion should be most thoroughly cultivated and its practice most constantly fostered. A university, whether it emphasizes culture, or research, or professional training, is a maker of men, a framer of ideals, a school for leaders. It forms opinion not only by what it teaches but also by its selection of the subjects which it considers deserving of study. It influences its immediate students, but it gives a lesson of far wider import to the community at large, by its omissions as well as by its positive instruction. And all this it does more effectually in proportion as it excels through the learning of its professors, the abundance of its resources and the prestige of its traditions.

This conviction as to the necessity of religion in higher education is not, I understand, shared by all even of those who are most competent to define the scope and nature of a university. It has not found expression in the organization of some of the universities that are in other



respects so creditable to our country. Nor has it been, so far as I can see, the guiding principle in any of the great educational movements by which the national character is supposed to get the form and fiber of true citizenship.

Yet I venture to say that at no time in the history of thought has there been such eager inquiry into the fundamental doctrines of Christianity and of every other system of religious belief. At no period in our country's development has the basis of morality in public and in private life been subjected to so keen a scrutiny. To no earlier generation have the problems of human existence and human destiny been presented with such penetrating clearness, or their solution shrouded in such helpless uncertainty. Perplexed by innumerable theories that swing from one extreme to another the most learned and most honest investigators have exclaimed: *ignoramus et ignorabimus*. Like the Athenians of old they would fain have written upon the temple of their fruitless quest—"To the unknown God."

Truly the time had come for the voice of Paul to make itself heard in the Areopagus of culture and ceaseless speculation. The time was ripe for a restatement, in terms that the men of this day could understand, of the truth about the God in whom "we live and move and have our being." There was wanted, as never before, an interpretation of nature and its laws which should make it plain that "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made." Our unprecedented advance in physical science should have reminded us that the ultimate ground of the universe is not "like unto gold or silver or stone graven by art and man's device," that the God-head, whereof we are the offspring, is the sovereign intelligence whose design we are striving to trace, and therefore that all thought and all teaching about the world, its evolution and its origin, is incomplete if it

disregard the Supreme Cause and our relations to Him.

During this period, likewise, while science has given us countless new evidences of the inviolable order and harmony that pervade all things—of the “reign of law” in nature—man himself has claimed and won a larger liberty. The former restraints upon individual action have been loosened, the older and more rigid forms of government have yielded to the pressure of the democratic spirit, and this freedom, widening with the spread of knowledge, has apparently left to each man the shaping of his ideals and their attainment, the ordering of his life in the pursuit of happiness and fortune.

But this very assertion and recognition of personal rights has pointed out more forcibly than ever their natural and necessary mutual limitation. There is no real liberty without law, and there is no meaning or validity to law unless it be observed. The growth of democracy does not imply that each man shall become a law unto himself, but that he shall feel in himself the obligation to obey. If the enacting power has been transferred from the will of the individual ruler to the will of the people, the binding, coercive power has been laid, with greater stress of responsibility than ever before, upon the individual conscience. Unless men be convinced that obedience is right and honorable and necessary alike for private interest and for the common weal, legislation will avail but little, the law-making power will become a mockery and the people themselves will be the first to complain that legislation has been carried to excess. They should learn that obedience is not an act of servility we pay to man, but an act of homage we pay to God, whose representative he is.

Now conscience itself has need of a higher sanction, of an enlightenment, of a principle of direction superior in wisdom to any merely human sense of justice. And the need becomes greater as the people, with reason or without reason, are led to the conviction that power, even in

a democracy, can be abused, and that legislation is not always the surest remedy for wrong or the strongest safeguard of right.

But if education in its highest form pay no regard to religious truth, then I ask, by what means shall the conscience of the nation be developed? If men search out the ways of nature but not the ways of God; if they scan the heavens and earth yet catch no glimpse of the moral order, what bound can be set or hindrance placed to the self-seeking tendencies, the passion of greed and the strife for domination that threaten to make life merely a struggle for existence? What guarantee of peace at home and abroad can we secure, what respect for the rights of a people, what confidence in the agreement of nations, if men are responsible to no higher tribunal, if force is the ultimate resort and warfare the final arbitration?

The past quarter century has been marked by the study of problems that affect in a very practical way the well-being of humanity, that spring, as it were, from the very nature of our condition here upon earth, from our progress in knowledge, our political organization and our economic situation. I refer to the problems which have made possible and necessary the social sciences, and which therefore have demanded a more systematic inquiry than ever before into our human relations. The structure of society, the origin and history of institutions, the causes of decline, the possibility of betterment—all these, I am aware, are questions that can be treated from the standpoint of theory pure and simple. But whatever conclusions may be reached on the theoretical side, the fact still remains that there are evils in the concrete to be remedied, and that men and women of the highest intelligence and purpose are seeking the remedy that shall prove most effectual. There is still much to be done for the relief of suffering and for the development of those virtues which are indispensable to

our social existence. More vital than anything else, there is the increasing necessity of securing the family tie and of sanctifying the home as the original source of purity, of upright living, of conscientious dealing with the fellowman, of genuine patriotic endeavor. In a word, there are pressing wants which legislation alone cannot fully supply, but which appeal all the more strongly to the nobler instincts of our nature.

In view of these conditions, I cordially welcome the fact that the ideal of service is so widely accepted and that in so many ways it is finding beneficent realization. I rejoice at this, because I believe that those who are striving in behalf of their fellowmen will be drawn by experience to a fuller acceptance of the Gospel and a firmer hold on the teaching of Him who is the way, the truth and the life. For the sake of this belief, I cherish the hope that, from the practice of fraternal love, a returning wave of influence may sweep over and through our educational agencies, and permeate them with the spirit and doctrine of Christ. I look forward to the day when our institutions of learning, so prolific of benefit to our material existence, will regard as their worthiest aim the formation of *character* in accordance with the one perfect Model.

The need of God—this is what I find as I consider what has come to pass in these twenty-five years; the need of a divine truth to complete our search after knowledge, the need of a divine law to secure the justice of our human enactments and their proper observance, the need of an earnest faith to sanctify the gentle ministration of love. To supply this need is, in my judgment, an undertaking of the highest value, worthy of the best effort that learning and authority can put forth. It is a duty that we owe to the Church and to our country. It is, in particular, a duty that the University owes to the youth of the land, who must take up in their turn the responsibilities of the

nation, the preservation of its moral life, the maintenance of its liberties.

But it is also an undertaking and a duty which require the union and cooperation of all our forces. There must be clear understanding of aims, judicious selection of means, and wise distribution of labor. There must be no waste of effort but the utmost economy, no scattering of pursuits, but close concentration; and concentration is impossible without a center.

I deem it, therefore, a reason for congratulation and a source of encouragement that such a center has been established in the Catholic University. This much, we can truly say, has been accomplished, and this was the first essential requisite in the furtherance of our common aim. The University has gathered into one body, as teachers and as students, representatives of the priesthood and of the laity. One after another the religious Orders have established at this center their houses of study, to join hands with the diocesan clergy in building up the stronghold of knowledge for the protection of the Catholic faith. Our colleges, academies and high schools are shaping their work in accordance with the standards established by the University. Our Catholic associations are turning to it as the agency which is best able to do whatever education can do towards the realization of their noble purposes. And now that our charitable organizations have found it helpful to consult with one another for the solution of their numerous problems, they likewise have chosen the University as the appropriate center of their deliberations.

Thanks to these cooperative movements, there is growing up in our Catholic people a stronger sense of their responsibility in the matter of education and at the same time a clearer consciousness of their ability to do their full share toward the preservation of those moral and religious interests which are vital to the home and to the nation. They are coming to realize that as their fore-

fathers in the ages of faith created the first universities, so in their own day and country they are building a great central school which they will transmit as a precious inheritance to all generations.

In the growth of the University, twenty-five years is but as a day; in the life of the individual, it counts for much more. I regard it as a special favor granted me by Almighty God that I have been permitted to devote so much of my time to this sacred cause. From the beginning, the University has been for me an object of deepest personal concern. Through its growth and through its struggles, through all the vicissitudes which it has experienced, it has been very near to my heart. It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot. But for this very reason, I feel a greater satisfaction in its progress. I feel amply compensated for whatever I have been able to do in bearing its burdens and helping it through trial to prosperity and success. I thank Heaven that my hopes have not been in vain, and I rejoice that the future of the University is now assured. In the same spirit, I shall strive, so long as life and strength may be given me, for the further development of the work which we have undertaken for the glory of God, the prosperity of religion and the welfare of our country. I shall look with increasing confidence to our generous clergy and people for good-will and support, to the University itself for a timely solution of the problems which education offers, and, above all, to the Divine assistance, which I earnestly implore for the guidance of our common endeavor to the ends which the University is destined to accomplish.

## THE OFFICE AND RESPONSIBILITY OF THE UNIVERSITY IN AMERICAN LIFE

We stand today at the beginning of a new era in the history of higher Catholic education in America. Five and twenty years ago, men and women, energetically devoted to the interests of the Church, gathered about the foundations of our national Catholic University. Today, we are witnesses to the magnificent progress with which God, in His loving Providence, has blessed the institution thus begun. The intervening years, it is true, have been years of labor and of sacrifices, but of remarkable success withal. Standing, then, at this quarter century anniversary day, we rejoice and gladly acknowledge our gratitude for the goodly heritage these years have bequeathed to us. But we also look forward with much solemn thought to the years to come and to the work still ahead.

Institutions, like individuals, have their duties and their responsibilities, and both may hope to succeed only on condition that they take careful thought of these duties and responsibilities. At the opening, then, of this new era in the life of our great institution, we may well consider it imperative for us to remind ourselves of the ideals which gave our University existence, and to fix clearly in our minds true ideals of the scope and the larger, even national, duties and responsibilities of a Catholic University.

Let us begin by recalling that the University is, first of all, a home of culture, a center whence culture radiates through the country. Its first office is to beget men of culture, men of learning and of trained habits of mind, men of large views and of broad sympathies, men of careful and sound judgment, men of refined manners and tastes and interests, men, above all, of noble ideals and of high standards of life.

By the exercise of this office, it really becomes a training school for the whole nation. The men thus trained, going out into the world, become the apostles to all the people. That which they have acquired they disseminate, even, at times, without conscious or deliberate effort. Men of education and of higher position in life, they are, consequently, men of influence, men whose very habits beget imitation. Through these, then the University determines, we may say, both the quantity and the quality of a nation's culture. As it forms its students so does it form a nation; as it does its work well or badly so does the whole nation gain or lose.

The University, however, is much more to the country than a disseminator of culture; it has another and more important office to fulfill. It is the training school for those who later are to wield great power in the everyday life of the nation. The University trains the future legislators, jurists, educators, and journalists, and imparts to them the knowledge and inculcates the principles which they later, in their high positions of power, will apply. It reads for them the story of the past, of the rise and fall of empires, of the success and failure of great movements, of the far-reaching consequences of various policies—and so interprets for them the lessons of the world's experience.

Through its courses in political science, it explains to them the origin and the nature of law and of government, the rights and the duties of citizenship, the purpose and the functions of the State, and so prepares them in their attitude toward civic affairs. In the courses of social science it tells them of the vital problems of the social body, explains the principles of conduct involved in the varied social and industrial relations of the individual, and suggests remedies for the many economic, moral, and social ills which afflict the nation. In the school of pedagogy it forms the minds of the future educators on the matter of educational ideals, and indicates the prin-



ciples and the methods to be applied to the nation's schools. Finally, in the classes of philosophy, it imparts deep and fundamental notions on the questions of the nature and the destiny of man, and the relation of human institutions to both. So, it forms the future men of power and in great measure determines beforehand the character of their public service. As a training school, then, of public leaders, the University is bound to be a great power and to exercise a tremendous influence in the affairs of the nation.

It would be difficult in fact, to overestimate this influence. Through the men it trains and sends out into the world, as also through the writings, addresses, the public activities of its teachers, it in great measure dominates the lives of the people, and even fashions the character and destiny of the nation. It reaches out into every remotest corner and into every department of the nation's life, and thus all, from the men who sit in the highest courts and the legislative halls, down to the little child at its desk in the rural school, fall directly or indirectly under its power, and consciously or unconsciously live out their lives under its all-directing influence. The University is truly a mighty force in the nation's life.

The University, therefore, may well consider that it has serious business in hand, and that it is burdened with heavy responsibilities. The whole nation is deeply interested, and looks on with anxious eyes, trusting but insistent. Happily, this truth is too manifest to need more than passing notice. Certain aspects of this truth, however, because of their special importance, do call for considerable emphasis.

Thus, the University is under heavy obligation to be practical, to keep in close touch with the conditions and problems of the country it serves, and to develop along lines suggested by these conditions and problems. This duty is the more to be emphasized because of the ordinary tendency of university training to isolate the student

from the world of common people, and because of the danger, always present, of setting a value upon learning for its own sake rather than for its bearing upon the practical concerns of life. It should be, then, not only a seat of learning, but a seat of such learning as will best promote the welfare of the people. Only thus can it be truly at home in the land, and merit popular encouragement and support.

If we examine the universities of the Old World we will find them strong and productive only in so far as they accept and act upon this principle. The worth of every university is measured by the closeness of its contact with the body politic and by the success with which it meets the nation's needs. In every age thoughtful men have recognized this fact, and the story of university reform is the story of earnest endeavors to identify these centers of culture and of learning more intimately with the interests of the whole people.

The university must be a university of the people, keenly alive to the people's needs, devoted heart and soul to the people's advancement politically, socially, and morally. It must ever concern itself deeply and sincerely with the problems of the day, keep well informed of all great movements, and hold itself steadily to the task of grappling with present difficulties and threatening evils. To the university's moulding influence the country sends its chosen youth; these the university must so direct and inspire that on their return to the world of active life, the country may recognize them as its own, citizens of unmistakable worth, men for the people and men for the times.

As the university should be practical, so also it should be conservative; it should hold in high consideration all that the past has bequeathed to the nation, including, naturally, the nation's genius, character and traditions. The human race is centuries old. Each epoch has had its struggles, some leading to failure, some to triumph,

some, still unyielding, the perplexing heritage of every age; but all have begotten examples of noble manhood, all have led to the accumulation of rich funds of knowledge, and to the working out of high principles and splendid ideals. These constitute a precious inheritance, to be without which is to be without a veritable treasure, and a most helpful means to happiness and success. These the university must revere and preserve; their benign influence it must foster and diffuse over the face of the land.

Each family of the race has, also, its own proper heritage. Each nation in its evolution has developed institutions, originated laws, formed ideals, worked out far-extending principles and policies, and, even through misfortunes and errors, has wrought glorious achievements, produced noble types of cultured and heroic citizenship. It has also developed a character or genius or spirit, call it what we will, which is the strength of the national life, and which may not be lost or impaired without far-reaching evil consequence.

The university should hold itself under obligation to treasure and to conserve the results of past labors, sacrifices, and experiences. It should aim to build up the future on the past, upon the institutions, customs, convictions, and ideals, dearly purchased and handed on by those who served the nation through by-gone years. Inspiration and guidance it should seek in the great deeds, noble labors, and splendid victories of other days. It should be, as someone has said, the organ of memory for a country, that what is fairest and truest in the nation's past may be preserved and handed on for the ever more glorious upbuilding of the nation.

To what the past thus gives, it must add present achievement. It would be pusillanimous slavishly to idolize the past. With the heritage of the ages no people may be content. New conditions create new needs, new problems, and, not least, new opportunities. So, also,

life, as it advances, gives new knowledge and new wisdom. The past alone will not suffice, but unfortunate would that nation be which would rashly break with the past and cast aside either carelessly or impatiently the present fruits of the nation's labors and experiences. The university then, must be progressive, but it must be prudent; it must protect the nation against rashness, and must count it a sacred duty to honor and cherish the nation's heritage from the past.

Here in our own American commonwealth we Catholics are deeply interested in university education, for the simple reason that as loyal American citizens we have deeply at heart whatever is of vital concern to the Church and the nation. As devoted members of the Church we are anxious to promote the welfare of the Church, and we know that one way of serving this end is by promoting the welfare of the country. Our very strength in the land and our intimacy with the various phases of the country's life, fortifies and deepens our concern for the country's welfare. Not so long ago we were few in numbers and had scant opportunities for material betterment. Virulent opposition made struggle and sacrifice the necessary conditions for our progress. Today we stand before the country in all the power and grandeur of our giant growth. Our temples of worship, our schools, our cross-crowned homes and asylums devoted to every need of humanity, cover the land from shore to shore. Sixteen millions in number, we share largely in the privileges and responsibilities of citizenship, and through our leaders help in a special way to discharge the national functions and to further national ambitions.

Being thus intimately identified with the nation's life and constituting so large a portion of its people, we can not be indifferent to its interests. Whatever affects the country's welfare affects us no less than our fellow-countrymen of other religious beliefs. Our country's problems are ours; its needs are our needs; and in its

destinies are wrapped up our own. Great social, economic, and moral questions, because of the tremendous proportions and the far-reaching importance they have assumed, are today causing grave concern to the thoughtful and sober-minded; they are questions which we, too, must meet not only as patriotic Americans whose national welfare is at stake, but as loyal Catholics whose fundamental beliefs are involved and, in some instances, endangered.

A double interest, then, we have in the welfare of the country, an interest both Catholic and American, and only the stronger for being double. The existence of this Catholic University is an evidence quite as much as of our interest in our country as of our interest in our Church. Its office, as we understand it, is to be a strong force for the welfare of Church and State, to train great leaders for the service of both—men of broad views and sympathies, men of deep convictions, high ideals, and noble purposes, whose influence will be always for humanity's greatest good, and who will bring to the solution of every complicated situation the best principles and methods that science and religion can suggest.

The country, then, quite as much as the Church, has reason to desire that this Catholic University should fulfill well its office, and meet generously its responsibilities. Both Church and country are anxious that it should sustain and develop culture and refinement among the people, and that it should send out into the nation trained men keenly alive to the nation's needs, and provided with the best methods and sanest principles wherewith to meet these needs. That it will not fail we may well believe. The Church whose favor and protection it enjoys, has ever been the patron of learning and the custodian of civilization. Her interest and her success in university training are well attested. Paris, Oxford, Cambridge, Bologna, Leipzig, and Louvain, all are hers. No other institution in our country so well knows the people's

needs, because none other so closely as she is in touch with the people's life.

Only let this university be true to its office and responsibilities, and no single force can work greater good for the country. To be thus true, it must be in perfect harmony not only with the spirit of faith, but with the spirit of democracy, and the spirit of progress which characterize the American people. It must be in accord with American genius and character, guided by the absolute security of the spirit of God manifested by the teaching of the Holy See.

While perpetuating and emphasizing the precious traditions of the Church, her inspirations, her approved civilizing principles, and her lessons of long experience, she must be also insistent on the preservation of all the glories, all the best institutions and inspirations which a century of effort has won for the American nation. All this, we know, our university sacredly engages itself to do, and so we are warranted in saying that, in the truest sense, it is and will continue to be an American Catholic University—the great protector and promoter of true Catholicity, the great protector and promoter of true Americanism.

Thus, both Catholic and American, it will be universal and national. Its national sentiment and trend will give it local force. Its Catholicity will keep it in constant and unerring touch with that tremendous spiritual world-power which has maintained the whole truth, among all nations, in all ages—the Chair of Blessed Peter.

Twenty-five years is scarcely a day in the great life which awaits our Catholic University of America. But that brief day has been blessed in many ways by God's providence and wisdom. That God may continue to protect and guide it through all its glorious existence is our fervent prayer today.

WILLIAM CARDINAL O'CONNELL.

## MEDIEVAL AND MODERN UNIVERSITIES\*

### YOUR EMINENCES:

As a member with you of the Association of American Universities, permit me first of all to express the most hearty "*vivat, crescat, floreat*," which I know all of them feel to the Catholic University of America on this most auspicious completion of the first quarter centenary of its existence to congratulate you on the signal achievements of the past, and to express the most earnest hope and prayer that each future generation in *saecula saeculorum* may be marked by a progress of which both you and our country will be no less proud than today. As we see war deepening old and arousing new antagonisms in Europe, should we not solemnly resolve that no divergencies of race, belief or interest, however great, shall ever have the power to rupture the bonds of mutual toleration and amity in our own land, and that the eternal peace of God shall be henceforth evermore firmly established among us?

My theme is "Some Lessons Which the Medieval Universities Have for Our Own." Only since the epoch-making publication of the Vatican archivist, Denifle, thirty years ago, has it been possible to realize the magnitude of our indebtedness to these institutions, which began humbly and obscurely in the twelfth century, but which grew and multiplied so fast that no less than fifty-five of them were established, thirty-one by popes and twenty-three by Christian princes, more than a century before the discovery of America. In 1503, sixty-one years after the first landfall of Columbus on the shores of the new world, the University of Mexico was founded, eighty-three years before Harvard, and this, which has been called the last of the medieval, is also the first of

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\*Address delivered by G. Stanley Hall, President of Clark University, at the celebration of the twenty-fifth anniversary of the Catholic University of America.

American universities. For decades the best of them had smaller funds and a poorer independent housing of their own than the weakest of 500 universities and colleges in this country today. But such was the ardor and enthusiasm of teachers and taught, that if ever there was a university invisible, not made with hands, it was found in each of the three type-universities, Bologna, Paris and Oxford, for these were most widely copied.

They were in no sense fiat institutions made by bulls, edicts or millionaires, but grew inevitably out of the inmost needs of the times. The middle ages had a veritable genius for organizing life and for creating institutions, and it would be hard indeed to name a single general feature of student life, good or bad, a method of teaching or learning, wise or otherwise, an item of organization or control, a theme of rule or statute, or even a form of conferring degrees, of academic festivity or costume, anywhere today that did not originate before the close of the fourteenth century. Fondly fostered as they were, first by the church and then by the state, richly endowed as they were with privileges and immunities, so lush was their growth, that the specifications of their charter and constitutions usually only confirmed an already existing status. The term university, then applied to all corporations, had for a long time no relation to the universality of knowledge, and the vast aggregations of students in these *studia generalia* were essentially guilds. Altogether they were as characteristic creations of their day as were feudalism, trial by jury, parliament, or a constitutional king. These universities and the immediate products of their work constitute, in the language of Rashdall, "the great achievement of the middle ages."

Their effect upon the progress of Europe, too, probably can never be paralleled again. Theology, scholastic philosophy, law, civil and canon, the dawn of modern science, and the renaissance of the twelfth century and



to some extent that of the fifteenth, are essentially their work. Although the number of students that flocked to the largest of them has been exaggerated, nowhere probably exceeding eight or nine thousand, and although there always were dreamers, dawdlers and sometimes *roués* found among them, the outburst of intellectual ardor which they represent was also on the whole without precedent. Their vital relations with the church gave to learning an element of consecration it had never known before, so that their lessons should be known and laid to heart by all concerned with either the technique or the philosophy of higher education today. They are full of all the charm and freshness of the *juventus mundi academici*.

As imperial Rome tottered and fell, St. Augustine, whom Harnack calls the greatest personal influence between St. Paul and the sixteenth century, supplied a surrogate of it in his splendid vision of a new spiritual kingdom of God or a theocratic state, so again, when the four great schools of classical antiquity, that had lasted a thousand years, dwindled and were closed by the edict of Justinian (529 A. D.), the stupendous problem of reorganizing and reconstructing Europe, submerged by wave after wave of barbarian invasion (340-450 A. D. being the century of migration par excellence), devolved upon the new religion working through the church. Its silent work of organization never ceased, and the universities perhaps deserve to be called its chief instrument to that end.

(1) One of its original creations, unknown in antiquity, was a curriculum or a more or less standardized course of study, by which knowledge was both systematized and graded, and thus the seven liberal arts of the *trivium* and *quadrivium*, which held sway for a millennium, were evolved. To create a good course of study requires the acme of pedagogic sagacity and statesmanship and makes for enormous economy of effort. A curriculum is a

*vade mecum* with which to thrid the mazes of knowledges and skills. It seeks to designate in a natural sequence the essentials and it saves from by-ways, from wastage of time and effort, and from second-rate sources. It is a trunk line carefully surveyed and facilitated to a maximum of efficiency in attaining a goal. The university only developed higher courses with new material on the basis of the seven muses of Capella.

(2) Again, the very idea of examination was new in the world, and the right to examine and pronounce results was never abandoned even in those periods and institutions where the professorate was stripped of nearly all its other prerogatives. To measure up the knowledge attained at each stage of progress toward a goal, and also, if more incidentally, to calibrate ability, was not only a new but a splendid stimulus. Although standards changed and there were occasionally traces of venality, on the whole, the examination was an ordeal so serious that at certain times and places relatively few attempted it.

(3) The degree was a third new creation. It was like a patent of academic nobility, accessible to all of whatever rank or station who could meet its requirements. It brought distinction, privileges and immunities, and master, and later bachelor, were common name prefixes, like doctor with us. As it was a trait of the Roman law to formally inaugurate into every office, so the conferring of the degree became not only a very festive but also to the candidate a very expensive as well as elaborate ceremony, in which he was given an open book, a ring, and a hood, while he knelt and then an embrace, a kiss and a benediction in the name of the Holy Trinity. Only after this was the scholar a full member of the academic guild, and feasting and jubilation followed.

(4) Again, the organization of teachers and learners of different departments into a single institution was another new thing in the world. This made for breadth of

view, gave wholesome emulation and interaction, made for comparison and correlation of different branches of knowledge, and brought the organic unity which helps men to feel that the world is not a chaos but a cosmos with a spiritual unity behind it.

Universal and matter-of-course as this quaternion of agencies now is, it first came into existence in the Occident only five or six centuries ago, and constitutes the first bequest of medieval universities to us. If the institution of this new machinery involved any loss of the spontaneity which marked the culture of classical antiquity, if it has sometimes brought over-conservation and even retardation, it has more than made up for all this by increasing historic continuity, by diffusing knowledge, by preventing a decline from culture once acquired, by keeping experts together, which is one of the best conditions, and by incitations to them to make new original additions to the sum of human knowledge.

Students might enter, as many did, in the early 'teens, with small attainments save Latin, which was indispensable, but which was tested informally only by the oral questions and answers involved in matriculation. Very few could obtain any degree in less than seven years. For this the tests were, with occasional exceptions, so severe that many never attempted them, a condition happily reversing our present methods of hard entrance and easy graduation.

At Paris, in the fourteenth century, most of the daylight hours were occupied by lectures, often two hours long, no small part of which was dictation. All instruction was oral, for students had little access to books but had to make them. There were other stated exercises, including those attending the two meals at 10 and 6, while early evening was a time of freedom and often of trouble. At first students often sat in the straw on the floor, for some thought this made for the humility and

docility proper to the *status puillaris*, although benches, and still later desks, came into general use.

As to comforts and hardships, candles and fires were too costly for individual rooms, and there was no glass for windows. From two to four pounds of meat could be bought at Oxford for a penny, and it was possible for a student to live on from seven pence to two shillings per week. Amusements were few, and the statutes called play with bat and ball "insolent" and tennis "indecent." Chess was forbidden on "legible" days, and the only athletics were scuffling with each other and perhaps fighting with the people of the town. There were occasional riots and some vice, such as Birdseye has shown on the dark side of student life today. Penalism or fagging of younger for older students was rife. Discipline, authority, control, which was notably lacking at first, developed apace. The occasional floggings of the youthful university students which we read of in the beginning, were soon superseded by fines, but only as the college halls developed were students really subjected.

Youth is always gregarious from the age of the street gang, so like the savage tribe, up, and of this instinct in adolescent years medieval universities furnish the world its very best illustration. The students at once organized themselves into nations, under a rector chosen from their own number and given unlimited power. Him they characteristically obeyed as unresistingly as a modern athletic team does its captain or coach, deposing him as summarily if things went wrong. Sheldon has shown the genetic connection between these organizations and the later *Landsmannschaften*, corps, etc., of the German universities, and even the fraternities and other student societies of today. At the law university of Bologna, where attendants were older (from 18 to 40), wealthier and often beneficed or titled, the students came to employ their professors on annual tenures prescribing just what *puncta* of the Pandects they should cover each day, fining

them if they shirked a knotty point of the texts they were expounding, binding them by oath not to accept a call to teach elsewhere, to begin and stop on the stroke of the bell, to swear allegiance to masters, to lecture whenever and only whenever there was a minimum number of five students present, and robbing them of nearly every prerogative save only the one to which they clung through many a struggle, that of testing by examinations, and determining whom and how to promote to degrees. This student republic in an age of authority in church and state was thus the diametrical opposite of the unprecedented concentration of power in the hands of the American university president, which reached its acme in the days following the foundations of Cornell, Hopkins, Stanford and Chicago in our democratic land, which was necessary under such conditions, but which Cattell and others here now object to, and which is happily on the wane, deans and head professors now exerting the arbitrary power that presidents did a decade or two ago. But at Bologna, on the whole at its best, standards of both teaching and learning were probably kept on the highest medieval plane, so that professors in those days never had to choose between Osler's chloroform at 40 or a Carnegie pension at 65. Through the entire pre-Reformation period the church stood for academic freedom, and in many a contest culminating in the long struggles between the University of Paris and the Chancellor of Notre Dame, Rome decided against its own local dignitaries in favor of university independence and autonomy, and in a great majority of the many appeals made to her, she sided with the professorate and even with the students against counter-appeals from both spiritual and temporal authorities.

For centuries a favorite method of government was by exacting oaths. All were sworn to obey every old and every new statute, to attend lectures, be punctual, pay debts, not cheat or bribe at examinations, and instead

of the roll-call at each lecture students had to swear at the beginning that they would and at the end that they had attended. In some cases there were over forty distinct oaths. Such was the horror of perjury and its penalties that this was long effective, but as oaths continued to multiply it was impossible either to keep them or to learn by elaborate espionage whether they had been broken. If our honor system has historic roots they are here, and at any rate this chapter has both its lessons and its warnings for us. Slowly fines came to take the place of oaths as more effective and more lucrative.

We have the beginnings of university extension in the early and common difference between ordinary and extraordinary instructors, hours, topics and books. Doctors and masters taught in the morning hours in academic rooms, where there were any, the standard topics, and used the most classic texts, while the probationary teaching of intending masters and bachelors and all the work of *repetiteurs*, drill-masters and cursory readings took the second place. A system of assistants and apprentices to whom the professors delegated more and more of their work grew up and all such courses were often given outside academic walls. It was these men at the larger universities who constituted the waiting list for appointments in the smaller universities. Some of them taught on for many years with no higher degree, so that we have here also the beginning of the docent system which has lately become such a burning problem in German institutions, in many of which they have outnumbered the full professors, sometimes almost revolutionizing old statutes and precedents in quest of their rights.

Academic vestments, too, can be traced back with considerable continuity to the original cappa, toga and biretta of the fourteenth century, where these were mentioned in many a regulation, and though unused at first, came to be required of all. They were of course of eccle-

siastical origin. Students were commanded to avoid gaudy lay dress, such as pointed shoes, trunk hose, bright colors, ornaments, also daggers and firearms. The pleat down the back of the standard academic hood today was once a veritable hood to be drawn over the head in bad weather, while the rudimentary pocket in it is what is left of the pouch in which the medieval student carried his breakfast or lunch. This costume meant both distinction and immunity.

The induction of new students by older ones by weird and often cruel rites Specht traces back to the student customs of classical antiquity, but they have perhaps never been so elaborate or rubricized as in the middle ages. The newcomer was bullied, hoaxed, badgered, hazed, robbed, mulcted, without stint. He was a tender foot, fledgling or *bejanus*, a wild beast with horns that had to be sawed off, as his ears must be symbolically clipped. He was washed, barbered, fumigated, forced to confess preposterous crimes, and sometimes ceremonially buried and resurrected. In the Italian universities the freshman was more often a criminal, who was arrested, tried, condemned, sentenced, punished, and sometimes executed, while in the whole system of penalism he was subjected to all the whims and abuses of an older student. Always, however, having finished his purgation, his hardships and his servility end, and he is welcomed with great rejoicing into complete membership in the confraternity, and if the insults and outrages he has suffered rankle in his memory, he can find sweet recompense in inflicting all these indignities on younger men. If we compare all this with Sheldon's compilation of student customs in this day and land, we shall be struck with the ultra-conservatism and the utter lack of originality on the part of modern students in this field.

The impulse to initiate is one of the oldest and most polymorphic of all folk ways. All savages induct pubescent youth into manhood and tribal membership by rites

often elaborate and cruel. The ancient mysteries like those of Apollo, Dionysius, Attis, Osiris, and the rest initiated with arduous and sometimes painful ceremonies, followed by joyous acceptance of the candidate into full communion. The *modulus* of every romance and drama is first trouble and danger, almost to the breaking point, then in the *dénouement* triumphant success, joy and relaxation. Education imposes hard tasks that demand the utmost effort and try-out ability, while with the degree comes emancipation from the *status pupillaris*, feasting and sometimes rioting and abandon. Knights and guilds held initiations and Roman custom and even Roman law provided installation ceremonies for all officers. Even the confirmation rites of the church, and conversion, with first the sense of sin and then of acceptance and salvation, follow the same formula. So of this cadencing of life by alternating the influences of its two sovereign masters, pleasure and pain, modelled perhaps on the death and resurrection of nature, religion has given us the supreme example in the world's masterpiece of pathos and ecstasy. Here we have the greatest of all stimuli to climb on the upward "excelsior" way, to escape inferiority, and to make the very most and best of ourselves.

Of this deep undertow of human tendency, student initiations constitute but one-half serious, half parodied outcrop. Thus the soul is given an immunity bath against the two great dangers that, as modern psychiatry shows, beset its sanity, namely, being overwhelmed by pain or else inebriated by joy. This discipline to the endurance and alternation of extremes like nothing else, gives unity of the soul against all forms of dual personality. It is more than the Aristotelian katharsis, for it brings elasticity and sanity; it incites to the utmost effort, sublimates and safeguards from passion, and in general unfolds the higher powers of man. To administer this great rhythm in due form and degree by severe



tasks that tax energies to the utmost and are then followed by recompense and atonement with self and the world, is the secret of education, which began with public rites and has spread up and down the age scale as civilization has advanced. From the psychological point of view it is the secret of religion and of higher culture as well.

The earliest spontaneous public benefactions to universities were not gifts to faculties or governing boards, but to students. In the fourteenth, and occasionally in the thirteenth century, pious donors began to establish small funds for poor but deserving students. Some specified that the beneficiary should come from a certain family, province, town, or have prepared at a specified school, or that he should in some way give proof of ability or intend to enter the clerical or some other profession. Some of these funds were very small and provided only lodgings, clothing, free beds in hospitals, books, firewood and occasionally free meals. Along with these came the larger gifts for college halls in which students first could, and then must, live. These foundations, *bursae*, stipends, are often pathetic illustrations of public sympathy with able young men seeking higher culture, who are indeed the light and hope of the world, most of all worthy of devotion and service by their elders. In this youth of our modern academic world, young men who sought the pearl of academic wisdom appealed profoundly to the instincts of the higher parenthood of their age. Baumgart fills a large volume with these ancient and often quaint provisions for facilitating students in Germany. Leipzig, for instance, has today nearly 400 distinct funds, the oldest established in 1325, and all together providing for 729 students. The Oxford colleges have 367 of them, besides 480 scholarships and 129 exhibitions. They abounded in France till the legislation of Turgot swept them all away in order that the state might appropriate special funds to such students and thus gather to itself

their gratitude, while in Great Britain the principle of *cy prez* has been so applied as to relieve many of these funds from the often absurd conditions of the dead hand. In this country I make out 270 paying graduate fellowships, disregarding those purely collegiate.

Thus in Europe today many a student career is made possible by the gifts of those who four or five centuries ago believed with the Parliamentary Commission who, at the close of their investigation of many thousand ancient bequests in Great Britain, declared in substances that charities devoted to this purpose probably had done church, state, and the world in general greater good than any other form of benefaction.

The emperors of ancient Rome gave special privileges to teachers and scholars. In 1158 the first of those in the middle ages was granted by Frederick Barbarossa, exempting from attacks or extortion all students going to or returning home from the university, on the pain of a brand of infamy and four-fold restitution. In 1200 as the result of a tavern brawl between town and gown the Provost of Paris was commanded by the King to swear loyalty to students, and they were given a charter of exemption from civil court jurisdiction and supplied with a court of their own. In the same year all chattels of students were exempted from seizure by the civil power for whatever cause. Students must not be interfered with on any pretext and every plaintiff against them must appear before the university court. Even church courts could not try students save in the university town. Then came exemption from taxes, not only of all academic property but usually from all taxes whatever, either by masters or students or even subordinate officials. In 1231 Pope Gregory IX conferred one of the choicest of university privileges, viz, that of suspending lectures. This involved not only sealing up the fountains of wisdom but often a still more dreaded withdrawal of the university to another city, as indeed often occurred.

The King of England in 1229 invited the University of Paris, when it happened to be in revolt, to migrate to his country, but the very threat of secession usually brought town authorities to terms and often to their knees. Another choice privilege granted to the masters and scholars was the *jus ubique legendi* first granted by the papal bull in 1292, a privilege persistently sought by and often extended to other larger universities. This authorized the holder to teach without further tests in any university in the world. Cities also sometimes lavished the universities within their bounds with privileges. They paid professors' salaries, exempted them from all kinds of rates and from all civic duties and appointed money lenders for students at about a fourth of the usual interest.

The oldest medieval university, dating back to the tenth and possibly to the ninth century, at the yet older health resort of Salerno, was devoted entirely to medicine, as Montpellier was in large part later. Here we find many of the germs of science, and its original idea was expressed in the sentence of Hippocrates, "God-like is the physician who is also a natural philosopher." To a basis of ancient empirical tradition and practice, Hippocrates and Galen added their epitomes of the experience of classical antiquity, and third and later there came from Saracen and Jewish sources the mystic elements of astrology and alchemy, along with many new remedies, all of which Sprengel's monumental work has used to make the story of the dawn of medicine a fascinating chapter in culture history. Logic and mathematics were propaedeutics, and much dialectic energy was devoted to giving the medical canon systematic form. After a long struggle with the popular horror of mutilating the human cadaver, not unlike that now against controlled vivisection, the dissection of one male corpse, fresh from the hangman, often in the churchyard, was permitted once a year. As first-hand knowledge of the body increased with growing liberality in the anatomy

acts, the old texts were found not infallible, and when in 1482 laymen and even women could finish the six years' medical course and receive degrees, and a little later Vesalius and then Harvey made an end of the old methodism, humoralism, iatrisism, the foundations of modern medicine were laid. Of course, the texts and the knowledge of that day have long since been transcended, but those pioneer medical schools were from the start far in advance of anything the Orient ever knew. At every period they represented the best medical thought and knowledge that then existed in the world, and, what is better yet, they supplied the impulses that have issued in the best we have today. Their error and even superstitions involved a profound and wholesome sense of man's inner union with nature. It was their work that made the great Vienna surgeon, Billroth, plead for a required course in the history of medical science, and such a text Hesser sought to supply. Not only medicine but biological science owes to this type of medieval university a far greater debt than it has yet realized.

The chief secular problem of the middle ages was to reorganize the world of business, government and society. Today we seek only to improve what they were obliged to create almost *de novo*. Their chief instrument to this end, as Savigny has best shown us, was Roman law. Deeds and contracts, courts and judicial procedure, inheritance and succession, corporations and charters, the status and rights of the various social classes, the kinds and functions of officials, taxation, crime—all had to be provided for. Besides the Codex of Justinian in twelve books, which was at first all that was known, there came a little later the fifty books of the Pandects, digesting the results of fourteen centuries of legal experience, unknown till Irnerius introduced them at Bologna in the twelfth century, and thus created anew for the modern world the profession of law, which henceforth was taught not as a branch of rhetoric as before, but as a vocation

requiring long and special study by itself. Henceforth we are told "law was the leading faculty in by far the greatest number of medieval universities for more than five centuries." The practical effects of this upon European history and the progress of civilization is incalculable. The law universities recurriculized the law more efficiently than had been done in the *Institutes* or other ancient textbooks, and nothing was more congenial to the unique instinct of the medieval mind for organization than this written reason or Organon of economic and sociological statecraft. More systematic and comprehensive than many codifications of modern laws, it is still taught beside them in most European countries. Even the constitution and statutes of the medieval, and in many respects those of the modern, French and English university are based on Roman law.

The very year of Abelard's death, 1142, Gratian, inspired by the impulse of the Roman civil law jurisprudence, published another of the great textbooks which "took the world by storm," and which became the solid basis of the great superstructure of canon law. The church had already a vast body of decrees, edicts, statutes, decisions of councils and officials, modes of ecclesiastical government, internal and external, laying down the relations between spiritual and temporal authority, comparing Christian and classical culture, specifying the requirements and training for different officials. As Augustine's lofty vision of the city of God had become ever more concrete and real, its administration became no less intricate than that of the state, and hence before this time there had been various unsuccessful efforts to correlate the rules and precedents of religious institutions into a systematic whole. But the *Decretum* at once made canon law also a department by itself, more or less independent of theology, of which it had before been a part, and also distinct from civil law. Thus a new class of students and a new doctorate came

into existence. The scope of this new course of study was extremely comprehensive and the method, borrowed from Abelard, was to present both sides in turn of all questions. It is no wonder, therefore, that this new department shaped and is the key for the understanding of church history, not only in those centuries, when it was no less normative of the destinies of Europe than was civil polity, but in our own age.

Finally, how can a veteran, though humble, teacher of philosophy with this theme avoid even in this imposing and competent presence a word touching the most original of all the intellectual creations of the medieval world, the scholastic philosophy, the product of four centuries of earnest, acute thinking, by as pure, devout and learned men as have ever striven to explain the universe, a system so praised on the one hand and so disparaged on the other, that the attitude of every historian of philosophy toward it has long been almost a shibboleth of his creed? Happily of late there is some *rapprochement* on both sides of the great divide. On the one it is seen that scholasticism is not a saurian of an extinct species, but a masterly solution of many of those supreme problems of life and mind that always have and always will both challenge and baffle the great intellects which struggle to know what God and man really are, while on the other side it is seen that later thinkers and their systems are given abundant recognition. No philosophy ever undertook so earnestly the stupendous work of harmonizing faith and reason, of unifying the classic culture with the Christian consciousness.

To this end the happiest possible method had been given by Abelard half a century before the first university was founded, in the fifty-eight theses and antitheses of his "*Sic et Non*," in which each of the opposite views, often in extreme form, with a place for even an *advocatus diaboli*, and with copious citations, is alternately presented. By this contraposition of authorities the student

is stimulated to his uttermost to find out the way of truth. This became a method of such pedagogic effectiveness that it was followed in Gratian's *Decretum* and in the *Sentences* of Peter Lombard, and became the method of orientation in civil law and even for sometime in medicine and science. Thus came in the fashion of debate, controversy, discussion, and it is the precise method of Abelard which the University of Wisconsin has lately followed in its half dozen extension leaflets on as many themes, outlining both sides of each question, with authorities, for the guidance of the debates it has instigated all over the state. Thus disputations became almost universal. Every student must propound a thesis as a kind of knightly challenge and be ready to maintain it against all objectors. We still find rudiments of this method in almost every European thesis and promotion, while in this country debate, since it spread so rapidly through most of our colleges about 1850 and has now taken on intercollegiate features, is again finding just recognition. In this way the humble third member of the *trivium*, logic, came to a commanding position, and this intellectual jui-jitsu method of attack and defense brought the youthful mind to its very best edge and temper. In its higher aspect it was this method by which the ship of thought was steered between dangerous extremes, trimmed and kept on its true course. Controversy (to change the figure) was the pathfinder that opened up the highway of truth.

Since the hebemic art of Socrates brought forth concepts, which Plato developed into his ideas, and Aristotle made into categories, they have been the focal theme of all philosophy. Now they have been thought innate in the soul, now moduli in the divine mind after which the world was made, now obtained by induction like the various steps of Porphyry's ladder from the *infima species*, the fixity of which Darwin opposed up to the *summa genera*. They even underlie our problem of

“imageless thought” and “determining tendency.” Kant assumed an even dozen of them, and Hegel sought to organize them into the ipsissimal nature of God. Thus they have been the key to most of the great problems of the ages. Now as Plato strove to make them a new and ineluctable basis of the state when convictions had crumbled under the distintegrating influence of the Sophists, so the scholastics had to turn to them for the basis of the new spiritual kingdom of man’s soul. Thus whether universals were before, after, or in things, was vital to the very existence of higher ideal culture and of ecclesiastical organization and theological truth. If extreme nominalism be true, there is nothing in the world but isolated particulars, as unrelated to each other as the Lucretian atoms, mind plays little part in knowledge, and every type of idealism is a play of empty words. Empiricism is the only philosophy, and sensationalism all there is to psychology.

On the other hand, if extreme realism be true, ideas are all that is really real, the principle of individuation fades, and things if not persons tend to merge into an ever more generic if not pantheistic background. Between these disastrous extremes a broad and safe middle highway must be opened, and justice done alike to the partial truth of both views. This was precisely the problem of Kant, as it also is of Bergson and Eucken and our contemporary realists, with only minor differences of terminology and connotation. It would be only too trite to show in detail how Occam anticipated Locke in his polemic against needless ideas, how Anselm in his famous argument for God was followed by Descartes, and in his *credo quia absurdum* by Jacobi, who found a light in his heart which went out when he tried to take it into his intellect, or how Albertus Magnus did much of the very work of Trendelenburg six centuries earlier than he, how Bonaventura anticipated Schelling’s intellectual intu-



ition, and Fichte's blessed life. But such comparisons, which are endless, belong elsewhere.

The great point is that the scholastic thinkers were pragmatists. Their thinking for the most and best part at least was not aimless speculation or romancing with ideas, nor motivated by the lust of evolving individual systems, but it was practical and all to the end of conserving and advancing institutions and ideal worths which they felt to be so inestimably precious that they transcended every personal or merely cultural end. Theirs was far more the work of the practical than of the pure or theoretic reason. Scholasticism tested thus by a new pragmatic sanction meets it supremely well. It did conserve the countless idealisms of cult and faith, and it made the old the new intussuscept. It also transmitted to later centuries most of the great problems that have never ceased to be the center of philosophical thought. When we have a real and truly genetic history of philosophy, which is still lacking, in which all the even subconscious reverberations of the great schism are transcended, only then shall we realize the inestimable debt that modern owes to medieval thinking in these fields. Shall we think the worse of Plato if we agree with Zeller that his thinking was motivated throughout by the desire of saving the state and all that it meant, or of Fichte if his supreme aim was the patriotic one of making his dear fatherland the ego of nations, or of Hegel if we agree with those who regard his system as primarily devised to give a deeper cultural basis to Prussian bureaucracy?

In conclusion, then, while printing and the multiplication of books and the growth of modern literature and especially of science, have vastly changed the method and the subject matter of academic culture and have brought transforming new views of the universe, theology, classics and philosophy have changed far less in either method or subject matter. Here we still have much of the same

authority of great texts bespun and sometimes swamped with glosses and notes of lecturing that approximates dictation, and of grammar, which still remains though dictionaries have come. Even in the domain of science, the medieval Latin of the schools has given us an enormous wealth of technical nomenclature. On the side of organization university statutes and their administration, especially in Europe, are still more on the basis of Roman than of modern law. Faculty experts in rules and precedents illustrated the "case system" long before its modern use. While appropriations and endowments have vastly increased and brought with them centralization of control, student life has, until the recent athletic movement, added almost nothing not found in the early days of reaction from the strictness of cloistral rule, if indeed it has not lost much of its pristine freshness and romance. As to the relation of studies to life and to the social, political and religious institutions of their time, no university of our own day has been more practical than its medieval forerunners. The ideals of academic youth are often said to be the best material for prophecy or the best embodiment of the *Zeitgeist*, and we are often told that as Oxford inclines so England will go a generation later; and so as these medieval universities led, Europe followed. There is always a sense in which a university does not consist of buildings, endowments or numbers of students, but is a state of mind. It is found wherever a great teacher and a few gifted pupils are gathered together. In all these respects the more we know of the medieval universities the more we shall see that we owe them.

G. STANLEY HALL.

## THE MISSION OF THE UNIVERSITY\*

### YOUR EMINENCES:

The Church as such has no apostolate to art or science. Her mission is to save souls; her business is with the sins and sorrows of men. If she had never inspired an artist or stimulated a scholar her course throughout the Christian centuries might have been victorious and brilliant. Even if she had repressed the artistic impulse in men and discouraged science, her career might still have been gloriously successful. In the purposes of God her destiny is rounded out when she teaches men divine truth, when by her sacraments she floods their souls with grace, when by her moral precepts she guides the actions of men to virtue.

The Church, then, has no direct mission to scholarship or refinement or the arts of civilization. But because in the fulfillment of her sublime destiny as the teacher and guide of mankind she has felt constrained to make use of all the aids and instrumentalities by which men may be influenced for their betterment, the Church, as a matter of fact, is found in history to have been the fruitful mother of universities, herself the supreme school of philosophy and music and poetry and eloquence and sculpture and painting and architecture. It was she who inspired Augustine and Aquinas; for her Palestrina sang; Dante, the glorious voice of ten silent centuries, is merely her theology set to music; the golden speech of Chrysostom and Bossuet and Lacordaire was uttered in her service. To body forth her white and beautiful thought Michael Angelo and Canova populated the world with images of grace and strength; to express her spirit Raphael and Angelico painted. At her call the cathedral-builders with minds anointed of God, first dreamed their

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\*Discourse delivered at the celebration of the Silver Jubilee of the Catholic University of America by the Very Rev. Dr. John C. Cavanaugh, C. S. C.

dream of beauty before stone and glass and wood, at the bidding of industry, leaped into their places to fulfill the architect's dream. In the sunshine of her favor the historic universities of the world blossomed out of the believing mind and the loving heart of her children. Each form of exalted human endeavor had its work to do for mankind in her service; and so it must ever be.

What, then, is the mission of this great school? They who baptized her in the lustral waters of faith crystalized her meaning and her destiny when they named her the Catholic University of America. As Catholic she is a child of the Church; as a University she is the alma mater of learning; as existing in America she is dedicated to democracy. Her mission, then, is to perpetuate the ancient friendship of the Church with science and democracy.

Let it not be said that the Church is to be made conformable to what is called the thought and the science of the day; out of that mistaken purpose arose Modernism. Let it not be said that the Church must align herself with the aspirations of the people for personal liberty; out of that error grew Socialism. It is the sublime boast of the Church that she remains the one eternal and unchanging thing in a world of death and change. Her corner-stone is the immutable and imperishable Christ. She was divinely orientated forever on the morning of her birth. Like Christ, being lifted up, she draws all things to herself. She goes not as a suitor to either science or the people; but from a necessity of her being learning must come to her as a handmaid to a queen, life must come to her as a child to a mother.

The historic attitude of the Church to science is one of queenly favor and condescension. The Church cannot abdicate her queenship; science may not fail in loyalty. The Church cannot abandon her motherhood of man; the multitude may not revolt against her maternal authority. It is the duty of such a school as this to make

a synthesis of science and democracy with faith and to lead them to their place of honor at the feet of the Church of God.

Catholic scholars have an undying conviction that there is nothing in all the content of human knowledge to disturb the simplicity and purity of Catholic faith. They do not fear what is called modern thought because they know that there is no such thing as modern thought. The term is merely a slogan, a battle cry; and slogans and battle cries are weapons of partisanship and not symbols of scholarship. Thought is simply thought, and it is as absurd to speak of distinctively modern thought as it is to speak of blue or yellow thought, almost as meaningless to speak of distinctively modern science—if one considers only the last fifty years, for example—as to speak of aristocratic and plebeian science. If it were necessary for the purposes of Christianity to gloss over or conceal in slightest measure any of the sure findings of philosophy or science in any time or clime of the world's history, that in itself would be persuasive proof that Christianity was not of God. True, many students have permitted themselves to become estranged from the old faith, but this is due, not to any established truth of science or philosophy, it is due rather to the interpretation which these students have chosen to give to the data of the laboratory. The spirit with which men study is often of paramount importance in determining the results of scholarship. If a man has a desire to alienate himself from faith, there will not be wanting justification in his own mind to color the conclusions of those forms of scholarship in which the personal equation plays a part. There is a type of university man who begins with no attachment to faith or perhaps even a lively hostility to faith. It is not difficult for him to read into the findings of the laboratory theories and conclusions which suit the agnostic or the materialistic mood. Those same findings (to the eye of faith) are without difficulty coordinated

and harmonized with the teachings of religion rightly understood. In the Catholic University, therefore, there is the largest liberty of research into every problem of life and duty and destiny. Here there must be the largest hospitality for every fact and truth of human knowledge. Here, as elsewhere, there must be unrestricted play for the scientific use of the imagination. Here speculation and theorizing must be as free as anywhere in the world, but the spirit of them must be reverent. The student must not set out with the purpose of pulling down Christianity for the mere sport of seeing it tumble like a house of cards. Here there must be nothing of that most unscientific and unscholarly desire to separate ourselves wantonly from the spiritual past of the race. Within these halls must live and labor men skilled in all the secrets of science, men familiar with all the content of human thought, men, who in laboratory and lecture room shall push farther and farther into the unknown the outposts of human knowledge, whose passion shall be to enrich the race with deeper and mellower wisdom. From here must issue generations of younger scholars bearing with them all the fruits of scholarship in every age and land, that they may bring to the colleges and high schools, to newspapers and magazines and books, the assured results of human study, harmonized with the conservative and reverent spirit, warmed and vitalized by Christian faith, illumined and glorified by Christian living.

Such a school as this must also labor in sympathy with democracy. The historic attitude of the Church towards the people has been one of the loving and most wise solicitude. No institution that ever flourished among men has been so supremely democratic as the Church. Her founder had not a stone whereon to lay His head. Her first Pope was a fisherman. Her throne is the only throne in all the world that is accessible to every man-child born into the world. Here in America we are a part of humanity's latest and greatest experiment in

democracy; but before America was even a dream in the hearts of men, the Church was an ancient reality, leaping straight out of Christ's heart for the love of humanity, conditioned in its essential structure for the service and salvation of humanity. It is true that in certain ages of the world the splendor of the papal throne drew to it the princes and the great ones of the earth, but through all the centuries the Church has been the great exponent of democracy. Her alliance with kings and emperors in the past was merely for the purpose of serving the multitude. She did not feel obliged to change the monarchical form of secular government for the republican; but she knows that mere outward forms of government have little to do with the spirit of genuine democracy—which means a levelling up, and not a levelling down—and that the rights and opportunities of the people may be as faithfully protected under princely as under presidential régime. The problem of democracy has remained ever the same, and ever the same has been her attitude towards it. When her martyrs stood forth in the Coliseum she stood beside them, tear-stained and blood-dripping, to protest against the attempt of Roman emperors to deprive men of spiritual and mental freedom. When in the person of St. Ambrose she stood at the door of the old cathedral in Milan and bade Theodosius stand without in sackcloth and ashes while the faithful prayed for him, it was to vindicate man's right to liberty and life. And so she has marched triumphantly down the centuries, claiming and receiving the plenary allegiance of the people, admonishing democracy of its duty to obey legitimate authority in the name of God, hurling excommunication here and announcing justice and judgment hereafter upon the tyrant who violated the rights of the people. Today wild-eyed prophets and narcotic dreamers are wandering over the world announcing the political millennium that is to follow upon the rejection of some of the most stable and serviceable institutions of civilization. Seers and clairvoyants dangle before the upturned

eyes of humanity the dazzling vision of a Utopia where the richest are poor and the poorest live in abundance. It is the duty of such a school as this to assist religion in ministering to the legitimate aspirations of the democracy to awake them from their iridescent dream while holding them safely anchored to all that is essential in Christian civilization; to formulate a philosophy of action which shall be divinely compassionate of the multitude, and minister to the rights of man without forgetting the rights of God.

Here, then, is the mission of the Catholic University of America: To restore and perpetuate the ancient friendship between science and religion and to make close and enduring the friendship between the children of God and their Heavenly Father. It is the mission in greater or less measure, according to means and opportunity, of every Catholic school.

Today, by none commissioned and wearing no authority, I venture to lay at the feet of this noble school a tribute of admiration from all the Catholic teachers of America. The University, like every other great spiritual enterprise, has passed through vicissitudes, but she has never lacked a marvelous loyalty and devotion—from the illustrious Cardinal of Baltimore, from the hierarchy of America, from officers and faculty and students. Sometimes the service has been heroic; always it has been an inspiring example to us who watched it from afar. In a spirit of loftiest consecration her professors have wrought unsparingly to fulfill her mission, with results that make the world her debtor. Twenty-five years is a brief span in the life of a university when one thinks of the centuried schools of the Old World, but these twenty-five years have been rich in achievement and they have left the University immeasurably richer in promise. That God may abundantly reward the achievement and bless and fructify the promise is the prayer which out of our heart of hearts we send up for you today.

JOHN C. CAVANAUGH, C. S. C.



## A RESPONSE ON BEHALF OF THE RECIPIENTS OF HONORARY DEGREES\*

YOUR EMINENCES:

A gracious duty was assigned to me when called upon to express the thanks of those who have received her academic degrees *causa honoris*, for the first time in the history of the Catholic University of America. That our names should have been selected from among the citizens of the Republic of letters is a distinction that we accept as bearing it with a corresponding responsibility to aid as far as we may the advancement of truth in all the relations of life. In becoming members of the University we shall share, in spirit at least, her manifold activities with a fuller appreciation of her beneficent mission.

In one of his luminous essays Cardinal Newman defines a university as being "in its essence a place for the communication and circulation of thought by means of personal intercourse through a wide extent of country." Books, he tells us, are the instruments, for they are the record of truth and an authority of appeal, but "if we wish to become exact and fully furnished in any branch of knowledge which is diversified and complicated, we must consult the living man and listen to the living voice."

So, in their wisdom, having regard to the exigencies of American society and the grave necessity for a center of education in the higher learning, the hierarchy of the Church, with the approval of the Father of the Faithful, founded this University. The learning and zeal of its professors have already set their impress upon a generation of students, and as the years pass its value becomes more apparent. We live in an age impatient of authority, yet marked by a yearning desire for improvement. Forgetful of the limitations of our common nature

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\*Delivered at the Silver Jubilee of the Catholic University of America.

men think they may bring about an equalization of conditions by legislation, and threaten to remove the ancient landmarks of society to cure the admitted evils of social, political and economic life. Emotion has too often usurped the function of thought, and blind to the lessons of history, we are hurried towards experiments that threaten greater evils than those against which we struggle. Unrest and discontent, fanned by the uneducated and unscrupulous, make doubly onerous the responsibilities of those charged with the care of the Church and of the commonwealth. Whether in the relations of capital and labor, or the administration of law, or the daily duties of common life, fundamental education in the principles of justice is anterior in importance to all others, and this can be found only in those teachings that have come to us from antiquity sanctioned by religion.

All men are not fitted for liberal studies, but those who are should have opportunity so to perfect their natural gifts that they may be of the highest service. The right living of the masses depends upon their right thinking, and in a university, of all places, the canons of right thought should be taught. This University is planned upon broad lines. Its atmosphere is permeated with a religious spirit. Whether the student be pursuing liberal or exact, undergraduate or postgraduate studies, his mind is constantly brought to the contemplation of the ultimate duty of all men—service to his Maker. The reproach of conservatism is levelled at the Church and all of her practical teachings. It is not justly a reproach, it is true she is the great conservator of truth, and the principles of truth, as reduced to the end and object of man's pilgrimage on earth, have not changed since the divine injunction was formulated, "to serve God and keep His commandments."

In these modern days, when the outcome of false philosophy has proven the fatal results of infidelity to all of supernatural doctrine, the lesson is brought home with

overwhelming force that there is no greater catastrophe than emotionalism uncontrolled by the fixed doctrines of right reason. It is not that the spirit of this university is opposed to the necessary and inevitable changes in the concrete application of economic and scientific discovery, but rather in approaching the problems of life we should observe the precedents of preceding generations, holding in the language of Lord Bacon "that antiquity deserveth this reverence that men should make a stand thereupon, and discover what is the best way; but when the discovery is well taken, then to make progression."

To all who have received the gift of Faith, it must be a cause of rejoicing that the Catholic University has come into being and after twenty-five years of trial has established herself on foundations so broad and deep that a mighty superstructure may be predicted in the not distant future. To her, as to a pure fountain of truth, the millions of the Church in America will look with confident hope. To those who realize the mighty experiment in democratic government in America, even though they are separated from the communion of the Church, her existence must be a satisfaction, for it is the pledge that self-government and constant pursuit of ever increasing moral excellence are the guiding principles she impresses upon her students.

Here at the capital of the nation, where the lessons of patriotism may be taught in plain view of the inner working of our marvelous political constitution, the just relations of the government to the governed are readily impressed upon the respective minds of youth. The many and flourishing institutions already in existence when the university was called into being, will not find their usefulness impeded nor their work duplicated, but the higher education for which their own facilities were not intended and for which they are inadequate, will be the capstone of a system that will meet the ideal in a perfect curriculum.

The American people have a just pride in their capital city and gather inspiration from its growing beauty. With a broad wisdom that is yearly fulfilling the designs of the illustrious man whose name it bears, the City of Washington has been conceived on a scale of magnificence that will make it the wonder and admiration of generations. But it is not its material grandeur, its noble monuments, its ornate buildings, its stately avenues, nor the wealth of art, that give it its true distinction in the minds of those who can best estimate the value of human achievement. It is rather the spirit that it typifies which, while responding to the sentiment of the masses of the people, recognizes an obligation so to mould its expression that no harm may come to the common weal from hasty judgments or inconsiderate action. This was the teaching of the Father of his Country; this was the spirit embodied in our fundamental political law, and making allowance for the inevitable limitations of human character, this is the spirit which has directed our Government from the beginning.

The underlying motive of every man should be the pursuit of justice and its application to all his varied activities. Truth is the object of his education. All the evils of life can be traced to a deviation from this standard. Whether it be in the character of the individual or of the nation, just so far as from ignorance or design it violates the truth, it is marred and warped from the perfection which is attainable.

These thoughts are truisms, but it is well on an occasion like this to refresh our minds by the recurrence to first principles. The question that must be answered by all who advocate the cause of higher education, is to what end does it exist? Why should men devote their lives to recondite study; why should youth give years to the training of their minds in abstract truth, when life is so short, its material demands so pressing, and competition so keen? Is it not better to leave such pursuits to the

few who turn from the busy paths of life to vegetate in self-indulgent reflection, and rather to throw ourselves into the conflict to learn from experience what is best to attain the practical purposes of power and wealth? Such questions as these, though to the man of thoughtful mind superficial, are seriously asked. They must be answered, as they can be, by showing that the laws of our being cannot be violated without grave evil. That "man is not saved by bread alone" but by obedience to the demands of the spiritual nature, which distinguishes him from the lower animal, and that in proportion as he falls away from the ideal that has been set before him by the command of natural reason enforced by Revelation, he loses not alone his nobility but his power to use the opportunities of life even for temporal happiness.

These lessons are sometimes self-taught in the school of experience. That they are so attainable is shown by the whole history of philosophic thought, but it would be reckless indeed to throw away the wealth of accumulated wisdom that has come to us through the ages, and fatuous not to avail ourselves of it when it is in our hands.

Universities have been the centers of thought, the nursing mothers of learning since the beginning of recorded history. From them have radiated the beams of light that have penetrated the darkness of the human understanding and given to the masses the benefit of education. From the educated mind has come that power of coordination which, whether in abstract or material things, has brought into daily use knowledge without which civilization would not have emerged from primitive conditions. But with these beneficent gifts have mingled many that are evil. Pride of intellect has obsessed profound philosophers, and from seats of learning have gone forth teachings, the evil of which is not alone to be measured in the suffering and degradation that have been their fruits. Education of the intellect is not a guarantee of the pursuit of justice. It must be accompanied by the

recognition of the supernatural, or it becomes one-sided and dangerous. The necessity for constant guidance to the young intelligence is an axiomatic truth.

In the belief that the Church in America was called upon to fulfill a duty toward its children, this University has been founded. Already to a great extent, and as the years roll by we may believe it will fully realize, the definition of the great Cardinal whom I have already quoted, as being "a place where inquiry is pushed forward, and discoveries verified and protected, and rashness rendered innocuous, and error exposed by the collision of mind with mind, and knowledge with knowledge. It is a place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and winning form, pouring it forth with the zeal of enthusiasm and lighting up his own love of it in the breasts of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, and Alma Mater to the rising generation."

Such is and will be the Catholic University of America, to whose academic honors, Venerable and Eminent Chancellor, we have been admitted. With one voice we give you thanks; we offer you our congratulations as its head and its father, and to it we pledge allegiance, and to you for all you have done and for what you are, we offer homage.

WALTER GEORGE SMITH.

## AN EDUCATIONAL ANTHOLOGY FROM THE WRITINGS OF ST. CHRYSOSTOM

### EXHORTATIONS TO PARENTS

*(Continued)*

Although in the course of so many centuries external circumstances have changed, the matter of the succeeding beautiful excerpt on the training of a son is singularly applicable to our century; for the fundamentals of human character and consequently of human training have remained ever the same. "Would you have a son obedient? From the very first bring him up in the nurture and admonition of the Lord. Never deem it an unnecessary thing that he should be a diligent hearer of the divine Scriptures. For there the first thing he hears will be this, Honour thy father and thy mother; so that this makes for thee. Never say, this is the business of monks. Am I making a monk of him? No. There is no need he should be made a monk. Why be afraid of a thing replete with so much advantage? Make him a Christian. For it is of all things necessary for persons in the world to be acquainted with the lessons derived from this source; but especially for children. For it is an age full of folly; and to this folly are superadded the bad examples derived from the heathen tales, when they are there made acquainted with those heroes so admired amongst them, slaves of their passions, and cowards with regard to death; as, for example, Achilles, when he relents, when he dies for his concubine, when another gets drunk, and many other things of the sort. He requires therefore the remedies for these doctrines. How is it not absurd to send children out to trades, and to school, and to do all you can for this object, and yet, not to bring them up in the nurture and admonition of the Lord? And for this reason truly we are the first to reap the fruits, because we bring up our children to be insolent

and profligate, disobedient, and vulgar spendthrifts. Let us not then do this; no, let us listen to this blessed Apostle's admonition. Let us bring them up in the nurture and admonition of the Lord. Let us give them a pattern. Let us make them from the earliest age apply themselves to the reading of the Scriptures. Alas, that so constantly as I repeat this, I am looked upon as trifling! Still, however, I shall not cease to do my duty. Why, tell me, do ye not imitate them of old? Ye women, especially, emulate those admirable women. Has a child been born to anyone? Imitate Hannah's example, look at what she did. She brought him up at once to the temple. Who amongst you would not rather that his son should become a Samuel once for all, than that he should be king of the whole world, ten thousand times over? 'And how,' you will say, 'is it possible he should become such an one?' Why not possible? Because thou dost not choose thyself, nor committest him to the care of those who are able to make him such an one. 'And who,' it will be said, 'is such an one as this?' God. Yes, she put him into the hands of God. For Eli himself was not one of those remarkably qualified to form him (how could he be, he who was not even able to form his own children?) No, it was the faith of the mother and her earnest zeal that wrought the same thing. He was her first child, and her only one, and she knew not whether she should ever have others besides. Yet she did not say, 'I will wait till the child is grown up, that he may have a taste of the things of this life, I will allow him to have his pastime in them a little in his childish years.' No, all these thoughts the woman repudiated, she was absorbed in one object, how from the very beginning she might dedicate the spiritual image to God. Well may we men be put to the blush at the wisdom of this woman. She offered him up to God, and there she left him. And therefore was her married state more glorious, in that she had made spiritual objects her first care, in that she had dedicated the first fruits to God. Therefore was her womb fruitful,



and she obtained other children besides. And therefore she saw him honourable even in the world. For if men when they are honoured render honour in return, will not God much more, He who gives it, even without being honoured? How long are we to be mere lumps of flesh? How long are we to be stooping down to the earth? Let everything be secondary with us to the provident care we should take of our children, and our bringing them up in the nurture and admonition of the Lord. If from the very first he is taught to be a lover of true wisdom, then he has obtained a wealth greater than all wealth, and a more imposing name. You will effect nothing so great by teaching him an art, and giving him that outward learning by which he will gain riches, as you will, if you teach him that art by which he shall despise riches. If you desire to make him a rich man, do this. For the rich man is not he who desires great riches, and is encircled with great riches; but the man who has need of nothing. Discipline your son in this, teach him this lesson. This is the greatest riches. Seek not how to give him reputation and high character in outward learning, but consider deeply how you shall teach him to despise the glory that is confined to this present life. This would render him more distinguished and more truly glorious. This it is possible for rich and poor alike to accomplish. These are lessons which a man does not learn from a master, nor by art, but by means of the divine oracles. Seek not how he shall enjoy a long life here, but how he shall enjoy a boundless and endless life hereafter. Give him great endowments, not little ones. Hear what Paul saith, Bring them up in the nurture and admonition of the Lord; study not to make him an orator, but train him up to be a philosopher. In the want of the one there will be no harm whatever; in the absence of the other, all the rhetoric in the world will be of no advantage. Tempers are wanted, not talking; heart, not cleverness; deeds, not words. These gain

a man the kingdom. These confer what are benefits indeed. Whet not his tongue, but cleanse his soul. I do not say this to prevent your teaching him these things, but to prevent your attending to them exclusively. Do not imagine that the monk alone stands in need of these lessons from Scripture. Of all others, the children just about to enter into the world specially need it. For just in the same way as the man who is always at anchor in harbour, is not the man who requires his ship to be fitted out, and who wants a pilot and a crew, but he who is from time to time out at sea; so is it with the man of the world and the recluse. The one is entered as it were into a waveless harbour, and lives an untroubled life, and far removed from every storm; whilst the other is ever on the ocean, he lives out at sea in the very midst of the ocean, and has numberless and tremendous surges to struggle with. And though he may not need it himself, still he ought to be so prepared as to stop the mouths of others.

“Thus the more distinguished he is in the present life, so much the more he stands in need of this education. If he is being brought up in courts, there are many heathens, and philosophers, and persons puffed up with the glory of this life. It is like a place full of dropsical people. Such in some sort is the court. All are, as it were, puffed up, and in a state of inflammation. And they who are not so are studying to become so. Now, then, reflect how vast a benefit it is, that your son on entering there, should enter like an excellent physician, furnished with instruments which may allay everyone’s peculiar inflammation, and should go up to everyone, and converse with him, and restore the diseased body to health, applying the remedies derived from the Scriptures, and pouring forth discourses of the true philosophy. For with whom is the recluse to converse? with his wall or his ceiling? yea, or again with the wilderness and the woods? or with the birds and the trees? He

therefore has not so great need of this sort of discipline. Still, however, he makes it his business to perfect this work, not so much with a view of disciplining others as himself. There is then every need of much discipline of this sort to those that are to mix in the present world, because such an one has a stronger temptation to sin than the other. And if you have a mind to understand it, he will further be a more useful person even in the world itself. For all will have a reverence for him from these words, when they see him in the fire without being burnt, and not ambitious of authority. This he will then obtain, when he least desires it, and will be a still higher object of respect to the king; for it cannot be that such a character should be hid. Amongst a number of healthy persons, indeed, a healthy man will not be noticed; but when there is one healthy man amongst a number of sick, the report will quickly spread and reach the king's ears, and he will make him ruler over many nations. Knowing then these things, bring up your children in the nurture and admonition of the Lord."<sup>30</sup>

Two quotations addressed to mothers on the care of their daughters have been chosen. "Mothers, be specially careful to regulate your daughters well; for the management of them is easy. Be watchful over them, that they may be keepers at home. Above all, instruct them to be pious, modest, despisers of wealth, indifferent to ornament. In this way dispose of them in marriage. For if you form them in this way, you will save not only them, but the husband who is destined to marry them, and not the husband only but the children, not the children only, but the grandchildren. For the root being made good, good branches will shoot forth, and still become better, and for all these you will receive a reward. Let us do all things therefore, as benefiting not only one soul, but many through that one. For they ought to go from their fathers' house to marriage, as combatants

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<sup>30</sup>31 Hom. on Ephes., p. 338. ff.

from the school of exercise, furnished with all necessary knowledge, and to be as leaven able to transform the whole lump to its own virtue."<sup>91</sup>

"Hast thou a little daughter? See that she inherit not thy mischief, for they are wont to form their manners according to their nurture, and to imitate their mothers' characters. Be a pattern to thy daughter of modesty, deck thyself with that adorning, and see that thou despise the other; for that is in truth an ornament, the other a disfigurement. Enough has been said. Now God that made the world, and hath given to us the ornament of the soul, adorn us, and clothe us with His own glory, that all shining brightly in good works, and living unto His glory, we may send up glory to the Father, and to the Son, and to the Holy Spirit."<sup>92</sup>

It seems fitting to offer, as a final selection, St. Chrysostom's consolation to parents on the death of a child. Circumstances change greatly and quickly, but human nature alters little and slowly, and the beautiful words of the greatest preacher ever heard in a Christian pulpit may today bring the same message of consolation and peace to sorrowing parents, as they did to those of Antioch, centuries ago.

"So that he had need have a soul of adamant (who seeth a child, his only one, brought up in affluence, in the dawn of fair promise, lying upon the bier an outstretched corpse), to take his hap with calmness. And should such an one, hushing to rest the heavings of nature, be strengthened to say the words of Job without a tear, The Lord gave, the Lord hath taken away; Job I, 21, for those words' sake alone, he shall stand with Abraham himself and with Job be proclaimed a victor. And if, staying the wailings of the women, and breaking up the bands of mourners, he shall rouse them all to sing glory (to God), he shall receive above, below, rewards unnumbered; men admiring, angels applauding, God crowning him.

<sup>91</sup> Hom. on I. Tim., p. 74.

<sup>92</sup> Hom. on Col., p. 305.

“And sayest thou, How is it possible for one that is man not to mourn? I reply, If thou wilt reflect how neither the Patriarch, nor Job, who both were men, gave way to anything of the kind; and this too in either case before the law, and grace, and the excellent wisdom of the laws (we have); if thou wilt account that the deceased has removed into a better country, and bounded away to a happier inheritance, and that thou hast not lost thy son, but bestowed him henceforward in an inviolable spot. Say not then, I pray thee, I am no longer called ‘father,’ for why art thou no longer called so, when thy son abideth? For surely thou didst not part with thy child, nor lose thy son? Rather thou hast gotten him, and hast him in greater safety. Wherefore, no longer shalt thou be called ‘father’ here only, but also in heaven; so that thou hast not lost the title ‘father,’ but hast gained it in a nobler sense; for henceforth thou shalt be called father not of a mortal child, but of an immortal; of a noble soldier; on duty continually within (the palace). For think not, because he is not present, that therefore he is lost; for had he been absent in a foreign land, the title of thy relationship had not gone from thee with his body. Do not then gaze on the countenance of what lieth there, for so thou dost but kindle afresh thy grief; but away with thy thought from him that lieth there, up to heaven. That is not thy child which is lying there, but he who hath flown away, and sprung aloft into boundless heights. When then thou seest the eyes closed, the lips locked together, the body motionless, O be not these thy thoughts, ‘These lips no longer speak, these eyes no longer see, these feet no longer walk, but are all on their way to corruption.’ O say not so; but say the reverse of this, ‘These lips shall speak better, and the eyes see greater things, and the feet shall mount upon the clouds; and this body which now rotteth away shall put on immortality, and I shall receive my son back more glorious.’ But if what thou seest distress thee, say to thyself the while,

'This is (only) clothing, and he has put it off to receive it back more precious; this is an house, and it is taken down to be restored in greater splendor.' For like as we, when purposing to take houses down, allow not the inmates to stay, that they may escape the dust and noise; but causing them to remove a little while, when we have built up the tenement securely, admit them freely; so also doth God; Who taking down this His decaying tabernacle, hath received him the while into His paternal dwelling and unto Himself, that when it hath been taken down and built anew, He may then return it to him more glorious.

"Say not then, 'He is perished and shall no more be'; for these be the words of unbelievers; but say, 'He sleepeth, and will rise again,' 'He is gone a journey, and will return with the King.' Who sayeth this? He that hath Christ speaking in him. For, saith he, if we believe that Jesus died and rose again and revived, even so them also which sleep in Jesus will God bring with Him. I. Thess. IV, 14. If then thou seek thy son, there seek him, where the King is, where is the army of the angels; not in the grave; not in the earth; lest whilst he is so highly exalted, thyself remain grovelling on the ground.

"If we have this true wisdom, we shall easily repel all this kind of distress; and the God of mercies and Father of all comfort, comfort all our hearts, both those who are oppressed with such grief, and those held down with any other sorrow; and grant us deliverance from all despair, and increase of spiritual joy and to obtain the good things to come; whereunto may we all attain, through the grace and loving kindness of our Lord Jesus Christ, with Whom unto the Father, together with the Holy Spirit, be glory, power, honour, now and ever, and world without end. Amen."<sup>63</sup>

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<sup>63</sup>I Hom. on II. Cor., p. 11 ff.

## CONCLUSION

The scope of this work has been too narrow to admit of an exhaustive study of St. Chrysostom's views on matters educational. There still remains very much pertaining to education to be gleaned from the voluminous works of this great Doctor of the Eastern Church, and a more critical study might be made of what has been here presented. It is hoped, however, that this modest effort has proved what a fruitful task it would be for any student of the history of education to carry to completion the work that is here suggested; and that it has shown—but such is not needful—that St. Chrysostom is deserving of the prominent place among Christian writers of the first centuries who have occupied themselves with pedagogical questions assigned him by eminent historians of education.

At all events, the spirit of his educational writings, namely, that the end giving direction to all educational endeavor is the salvation of the child, is today and will ever remain the only trustworthy guide in the essentials of education, and the noble-minded will ever hold in high esteem the ideal sentiments expressed in the beautiful motto of the saint, often found imprinted on old pictures of Chrysostom, the Golden Mouth. “Ἐχου τῶν πνευματικῶν, ὑπερὸν τῶν βιωτικῶν.”

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*(The End.)*

## DISCUSSION

### INSTINCTS

The child comes into the world with a limited number of human tendencies which are of so rudimentary a nature as to be well nigh useless as far as being of any immediate service to the child.

Not so in the lower orders of life; here the young animal is very well equipped with a set of instincts which enable it to react almost at once on its environment, making adjustments with the same ease and skill as is exercised at a later period. The young eagle will swoop upon its prey as well as the parent bird; the young robin builds its first nest as well as the succeeding ones; the beaver needs no instruction to build its first dam: and so we may find many other examples which prove that with few exceptions the lower animals do not gain by experience, and that for them education is not necessary.

The new-born infant presents a very different aspect, for, as has been remarked, the character of the instincts which it possesses does not permit him to make any complete adjustments.

It would almost seem, then, that the young animal is many paces in advance of the human infant, who remains for a longer or a shorter period in a state of entire helplessness; however, we shall see that the infant soon gains the ascendancy and leaves the animal a long way in the rear with little hope of further progress.

These innate reactions with which the child is endowed, are the ground work of education; they are the roots on which are to be grafted habits which will lift the individual to the highest plane of civilization. The period of infancy which is the period of plasticity is the opportune time for the work of education; and, we may add, the very plasticity of the child makes education not only possible, but necessary. It is at this particular stage



that the individual begins to adjust itself to its environmental conditions, and how this adjustment will take place depends on the education it receives.

Since instincts are race acquisitions, their right cultivation will result, not only to the benefit of the individual, but to that of the race. It is not surprising, then, that we find the true educator leaving no stone unturned to adopt proper modes of utilizing these instincts.

And how will the true educator proceed? To begin with, many of the instincts are undesirable and must be either suppressed or transformed; but the work of suppression and transformation is of a subtle nature and must be cautiously undertaken, "lest in rooting up the cockle, we root up also the wheat."

Let us take for example the pugnacious spirit. The young child facing life's problem with this instinct is not at so serious a disadvantage as is supposed. Pugnacity need not always be associated with physical combat, but may be used to a glorious advantage when the child recognizes right from wrong; to choose the former and to reject the latter his fighting impulse will furnish splendid arms.

There are many other instincts closely allied to pugnacity; as, anger, ambition, etc., each of which may receive similar attention. These instincts are not to be destroyed but the motive for their discharge is to be changed. Many a judicious, tactful teacher has made use of these instincts in such a manner as to lead her young charges to bridge a difficulty, and the memory of the achieved victory remained as a guiding star when life's greatest battles were to be fought.

Again, many other instincts are making their appearance from time to time, and while they do not belong to the class just considered, nevertheless they demand our due attention. Those which are worthy of encouragement must receive appropriate direction, that they may be transformed into habits before the impulse dies.

In the Catholic Education Series of Elementary Text-books we have clearly and simply pointed out the manner of dealing with the different classes of instincts. Almost unconsciously as the lessons are unfolded the child is led to love the good and to hate the evil. The desired emotions are here awakened, and, this being accomplished, we may weave into these plastic little lives, noble aspirations, which, when the period of plasticity is over, will remain imbedded so deeply that though the storms of materialism may rage, "the house being built on a rock" will stand firm in the tempest.

Modern educators clearly recognize the importance of rightly directing the child's instinctive tendencies, but in the application of their methods—the Creator, Christ, Religion must find no place; and, so the emotions which are thus awakened, finding nothing to keep them strong and vigorous, fall back to slumber and little or nothing is accomplished. The Catholic educator, far from being retarded, while putting the child in possession of the legacy which the race has required, is considerably aided by the correlating of religious and secular branches, and thus opens out to the child the true principles of right living, which principles will put him in possession of the still richer legacy awaiting him at the portals of eternity.

It is not at the dawn of the twentieth century that the Catholic System of Education has awakened to the fact that the instinctive tendencies of the child are of vital importance in the work of education. Let us look back on the past and see what method the Church has adopted in teaching her children, and we shall find that in the work of education, she has ever been in advance of the age. In evangelizing and civilizing the heathen she does not uproot at once what she finds objectionable, but carefully and tactfully transforms or engrafts as the case requires. The heathenish ceremonies which the poor Godless people clung to so tenaciously were Christianized; their festivals were often retained but the mo-

tive for the observance was rightly directed. In her liturgy, too, see how forcibly the Church appeals to the senses, how the emotional nature is aroused and utilized.

Truly from the beginning, the Church has held and still holds the life-giving teaching principle. And why should this not be so? Was not Christ her Divine Founder the greatest of all teachers? Is not her divine mission to teach? Take courage, then, Christian teacher of the schools of Jesus Christ, "look and do according to the Pattern" and generations will rise up to bless you.

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#### ADVANTAGES OF THE STUDY OF THE HISTORY OF EDUCATION

"Education is the preservation of culture and efficiency that we have inherited, and their extension and development." It is the outcome of the traditions and temperaments of the people; their aspirations and compromises; their genius and characteristics. This being true, who can judge the untold advantages to the teacher from the study of the history of education?

Through this she learns of educational development and obtains a clear understanding of the present educational situation; she receives a knowledge of the educational organizations and the methods of their administration; a suggestion of the paths that have been heretofore followed and what thoughts actuated, in a great measure, that which has been done.

The history of education covers not only the work done in schools, but in all educational organizations outside of schools, also; libraries, lecture-rooms, art movements, educational associations, in fact, every activity for aiding study and culture. She who undertakes to train the mind must acquaint herself with the evolutionary process which led to the present situation and system. Confor-

mity of theory and practice in the growth of the present results must be tested.

The psychology of education in the past few centuries has undergone a greater modification than at any previous age or in the combined decades of the foregoing centuries. This every student of education must understand. The introspection of this period is invaluable; the additions to the field of study, the new sciences and departments which entered the school curriculum at different stages during this time, and the historical significance which resulted in this, give the earnest student an unfailing guide in her work.

The history of education cannot be disregarded by the teacher who aims to strengthen the mental powers and to give breadth, power, culture and pliability to the intellectual capabilities.

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#### MOTOR TRAINING OF YOUNGER CHILDREN AND MANUAL TRAINING FOR OLDER PUPILS

Halleck says in his preface to "The Education of the Central Nervous System," "No human being knows a more relentless enemy than the motor nerve cells which have been wrongly trained." The movements are so important. Scarcely a thought is made without some corresponding action taking place. Motion alone produces anything, therefore the importance of motor training in the growing child cannot be overestimated; nor can it be too early begun.

Habits are formed early in life, and it is impossible to place too much stress upon the necessity of instilling the right kind of habits. Actions and habits are synonymous terms. To acquire correct habits is the most

important result of motor training. If a child is properly trained, his motor response to the right will be unerring.

In the young child the nerve cells are very plastic, and the correct actions are easily trained. After the plasticity of the nerve cells has passed away, to attain the proper motor modifications is difficult and often impossible. The control of the larger muscles is gained first, but it takes time for the child to acquire the movements of the smaller tendons. Since all things are gained through actions, the motor tracts need careful training, while in their plastic stage. They will remain permanently undeveloped if not exercised in the proper way in early youth.

Manual training combines thought and action. If the young child is properly instructed and motor training has been thoroughly acquired, then the youth can occupy his thoughts with higher duties and the sensory-motor habits will take care of his actions unerringly.

“Manual training directs the activities of the scholar into channels of usefulness.” The motor senses, trained in the child, are now the best friends of the older pupil and his mental powers can industriously plan and execute an idea, confident of the proper actions coming unconsciously to his assistance.

“Manual training strengthens the mental powers.” When an idea is carried out in action it is a possession of the mind for all future time. The brain cells are strengthened by the actual doing of the thing. The motor senses perform the necessary actions which the mental powers order and together they work hand in hand and increase their capabilities.

“Manual training prepares the child for an industrial vocation.” This was the fundamental reason for introducing this course into the school curriculum, but it is really the least important of its ends. It has proved a success in this line, but the greatest benefits have been reaped from the above-named results of this course.

The natural order should be thorough training of the motor activities for the child while the nerve cells are in their most plastic and pliable state; then the older pupil is ready to undertake a manual course and to strengthen his mental powers by the aid of his motor processes. He becomes self-reliant and works with earnest pleasure at the plan of some article of usefulness; useful not alone because of its ornamental or commercial value, but because of its brain-strengthening qualities.

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## CURRENT EVENTS

### SILVER JUBILEE OF THE CATHOLIC UNIVERSITY

The celebration of the twenty-fifth anniversary of the opening of the Catholic University of America began on Wednesday, April 24, with the annual meeting of the Archbishops of the United States and the regular meeting of the trustees of the University. In the evening a reception to the delegates from American universities and colleges took place in the University Club, Washington. The following represented their respective universities, colleges and educational organizations: Jeremiah D. M. Ford, Harvard University; Ernest W. Brown, Yale University; Provost Smith, University of Pennsylvania; J. H. Morgan, Dickinson College; Samuel B. McCormick, University of Pittsburgh; Alexander Meiklejohn, Amherst College; Chief Justice Edward K. Campbell, University of Virginia; S. W. Smith, University of Michigan; President Thomas McBride, University of Iowa; President A. W. Harris, Northwestern University; F. H. Briggs, Bates College; Percival Hall, Gallaudet College; Jacob Sherman, Cornell University; J. W. Cain, Washington College; President Goodnow, Johns Hopkins University; President Albert E. McKinley, Temple University; William A. Nitze, Chicago University; President C. Sanford, Clark College, President G. Stanley Hall, Clark University; Dr. Flick, Jefferson College; President Hutchins, University of Michigan; N. M. Emery, Lehigh University; M. L. Ferson, University of Iowa; James H. Gore, Richmond College; Samuel P. Capen, United States Bureau of Education; Clyde Furst, Carnegie Foundation for the Advancement of Teaching; Rev. Thomas J. Gasson, S. J., Georgetown University; Rev. T. J. McCloskey, Fordham University; Rev. M. A. Hehir, C. S. Sp., Duquesne University; Rev. John B. Delaunay, C. S. C., Holy Cross College, Brookland, D. C.; Very Rev. E. G. Dohan, O. S. A., and Rev. Nicholas J. Murphy, O. S. A., Villanova College; Very Rev. M. F. Dinneen, S. S., St. Charles College, Baltimore; Very Rev William J. Ennis, S. J., Loyola College, Baltimore; Brother Dorotheus, Rock Hill College; Brother Edward, Manhattan College; Rev. John W. Moore, C. M., St. John's College, Brooklyn; Brother Richard, La Salle College, Philadelphia.

The members of the University faculties and administration assisted in receiving and registering the delegates. A pleasant evening closed with a luncheon served in the alumni room of the University Club.

On Thursday morning, April 15, the religious exercises commemorative of the occasion were held in St. Patrick's Church, Washington. The three American Cardinals, the Apostolic Delegate and perhaps the largest attendance of the Catholic hierarchy ever assembled at an educational function in this country participated in the ceremony. The leading educational institutions of the country were represented in their delegates, most of whom appeared in academic dress. A large gathering of monsignori and clergy, estimated at thirty-one of the former and six hundred of the latter, occupied the central portion of St. Patrick's church. Pontifical Mass was celebrated by Cardinal Farley, of New York, in the presence of the Apostolic Delegate, Most Rev. John Bonzano, and Cardinals Gibbons, of Baltimore, and O'Connell, of Boston. Cardinal Farley was assisted by the Very Rev. John Chidwick, President of St. Joseph's Seminary, Dunwoodie, N. Y., as Assistant Priest, and the Rev. William J. Fitzgerald, of Princeton, N. J., and Joseph F. Smith, of New York, as Deacons of Honor; by the Rev. M. J. Crane, of Philadelphia, and the Rev. Thomas J. O'Brien, of Whitestone, N. Y., as Deacon and Sub-deacon of the Mass.

A notable sermon by the Chancellor of the University, delivered on this occasion, appears in another part of THE REVIEW. It was heard with profound interest and attention by the large and representative gathering present. After the sermon the inspiring letter of Pope Benedict XV was read by the Right Rev. Rector, Thomas J. Shahan, D. D. The morning ceremonies closed about noon with the procession of the prelates, monsignori, delegates, faculties and clergy to Carroll Hall which adjoins St. Patrick's Church. Over seven hundred were entertained at luncheon by the Right Rev. Rector at the New Willard Hotel.

The academic exercises were held in the afternoon at the New National Theater. The members of the teaching staff, delegates from colleges and universities and the visiting prelates marched in procession from the hotel to the theater. The following program was presented:



Overture: Fraternity .....	<i>Losey</i>
Invocation .....	<i>His Eminence, the Chancellor</i>
Introductory .....	<i>The Right Rev. Rector</i>
Address: "The Office and the Responsibility of the University in American Life" ...	<i>His Eminence, Cardinal O'Connell</i>
Selection: Baron Trenck .....	<i>Albini</i>
Address: "Our Debt to Medieval Universities," .....	<i>President G. Stanley Hall</i>
Barcarolle, Tales from Hoffman .....	<i>Offenbach</i>
Sextet, Lucia .....	<i>Donizetti</i>
Address: "The Mission of the University" .....	<i>Very Rev. John Cavanaugh, C. S. C.</i>
Medley, National Airs .....	<i>Tobani</i>
Conferring of Honorary Degrees.	
Response for Recipients .....	<i>Hon. Walter George Smith</i>
Benediction .....	<i>His Eminence, Cardinal Farley</i>
March, College Life .....	<i>Herman</i>

The University, for the first time in its history, conferred honorary degrees on a number of distinguished Catholic laymen. The degree Doctor of Laws, *honoris causa*, was conferred upon Messrs. Nicholas Charles Burke, of Baltimore, Md.; Charles Joseph Bonaparte, of Baltimore, Md.; Lawrence Francis Flick, of Philadelphia, Pa.; Earnest Laplace, of Philadelphia, Pa.; Garret William McEnerney, of San Francisco, Cal.; Thomas Maurice Mulry, of New York, N. Y.; John Benjamin Murphy, of Chicago, Ill.; Walter George Smith, of Philadelphia, Pa.; Hannis Taylor, of Washington, D. C. The degree Doctor of Letters, *honoris causa*, was conferred upon Messrs. Charles George Herbermann, Frederick Courtland Penfield, and James Joseph Walsh, all of New York City.

Before the close of the academic exercises a cablegram from Pope Benedict XV was received and read. The Holy Father granted his blessing to all who participated in the exercises.

The annual meeting of the Alumni Association held on Thursday evening brought together again a large number of former students of the University, the professors and invited guests. The business meeting was called at 6:30 in the New Willard Hotel. The Alumni discussed plans for the establishment of local branches of the association in the several dioceses represented at the meeting. Reports were heard of the inauguration of local alumni associations in the archdioceses of Boston, Philadelphia, and in the dioceses of Hartford and

Springfield. An earnest appeal for the support of athletics at the University was made by Rev. Dr. Healy who is president of the athletic council. Before the close of the meeting the Alumni present gave an unmistakable proof of their interest in University athletics.

Washington was chosen as the place for the next meeting. The following officers were elected for the ensuing year: President, Rev. Dr. P. J. Healy, of the University; first vice-president, William H. DeLacey, former Judge of the Juvenile Court and now Associate Professor of Law, of the University; second vice-president, Rev. Thomas McGuiggan, Assistant Pastor of St. Patrick's Church; treasurer, Rt. Rev. Mgr. William T. Russell, Pastor of St. Patrick's Church; members of the executive committee: Rt. Rev. Patrick J. Hayes, Auxiliary Bishop of New York; Rt. Rev. Manuel Ruiz y Rodriguez, Bishop of Pinar del Rio; Rev. August Marks, Washington, D. C.; Mgr. William T. Fletcher, of Baltimore, Md.; and Mr. John Jay Daly, of Washington, D. C.

At the dinner which followed the Alumni meeting there were present the Rt. Rev. Rector and other distinguished guests. The Rt. Rev. William T. Fletcher, S. T. D., acted as toastmaster. The speeches were as follows: "Our Holy Father," by the Rt. Rev. P. J. Hayes, S. T. D.; "President of the United States," by Mr. Clarence E. Martin; "Our Alma Mater," by the Rt. Rev. M. M. Hassett, S. T. D.; "Our Alumni," by the Rt. Rev. Manuel Ruiz y Rodriguez, S. T. D.

The Alumni reassembled on Friday morning in McMahon Hall to assist at the presentation to the Rt. Rev Rector of his portrait which had been executed at the order of the Alumni by Mr. J. Ecksergeon, of New York. The Rev. Michael J. Crane, of St. Francis de Sales Church, Philadelphia, made the presentation address which Bishop Shahan feeling acknowledged. He accepted the portrait and asserted that it would become the property of the University. He paid a tribute to the loyalty of the Alumni scattered throughout the country, and also took occasion to thank the many clerical friends of the University who were present at the exercises. He showed how closely the University is bound up with parish interests and how greatly it depends for its success upon the good will and cooperation of the clergy.

## THE FEDERATION OF CATHOLIC ALUMNAE

The circular recently issued by the International Federation of Catholic Alumnae to the governors of State and province alumnae associations will give a fair idea of some of the practical results to be achieved by the organization. The educational world will be furnished with reliable data on our schools which hitherto have been difficult to obtain; the schools themselves will also reap many benefits from closer relationship and association.

The duties of the governors of State and province alumnae associations are as follows:

To compile a list of Catholic colleges, academies and high schools within the bounds of their respective States or provinces.

To fill out certain application blanks for all schools within their respective States or provinces that have joined the International Federation of Catholic Alumnae.

To notify all associations within their respective bounds that communications with the International Federation of Catholic Alumnae must be conducted through their specially appointed delegate.

To notify all associations desiring to join, that applications for membership must be made by their delegate to the governor of their State or province.

To report the number of active members in each alumnae association that has joined the federation in their States or provinces.

To send before July 1, 1915, a complete list of the names of officers and of the individual members of every alumnae association, within their respective bounds, that has joined the federation.

To increase membership and report same once in three months.

Governors intending to hold State or province mass meetings of the members and friends of federation for the purpose of stimulating interest and support among their constituents should write for details of plans found successful in other States, to the president, Miss Clare I. Cogan, A. M., 6703 Ridge Boulevard, Brooklyn, N. Y.

To report the case of any school having joined the federation, not actually rated college or high school.

To bring to the attention of colleges and high schools within their respective bounds the advantage of being rated Class "A" by the Catholic University, Washington, D. C.

To request every college and high school within their respective bounds to send a copy of its catalogue or prospectus to the corresponding secretary, if it has not already been sent.

To report the names of the leading Catholic newspapers and magazines, also secular papers of high standing, within their respective bounds, with names and office addresses of editors to the chairman of the press committee, Miss Regina M. Fisher, 2318 Green Street, Philadelphia, Pa.

Governors should insist that all news of International import to be published must be submitted to the chairman of the press committee.

To secure the written approval of the Archbishops and Bishops of their respective States or provinces other than those listed on the last circular and forward same to the corresponding secretary.

To report all practical suggestions on points or organization and to enclose stamped envelope if personal answer is required. A non-resident who has been named governor shall resign in favor of a member of her association who resides in the State or province in which her school is located, and report at once.

To remind all applicants for membership that there is an entrance fee of one dollar (\$1.00) and a temporary charge of five dollars (\$5.00) from each association until the question of yearly dues is settled by the permanent organization committee.

To send this report (typewritten) before July 1, 1915, to the corresponding secretary, Miss Hester E. Sullivan, A. M., 74 McDonough street, Brooklyn, N. Y.

#### THE CATHOLIC HISTORICAL REVIEW

The first issue of the *Catholic Historical Review* appeared in April as a dignified and attractive number, extending over 121 pages. Established for the study of the Church history of the United States and edited by members of the faculty of the Catholic University, this first number gives promise of a review which will reflect the highest credit on its founders and undoubtedly accomplish its truly noble purpose. His Eminence, James Cardinal Gibbons, contributes a Foreword to this number in which he expresses his gratification over the project and bespeaks for the *Review* a generous welcome by the thoughtful men and women of the country. The introductory article on "The Spirit of the Catholic Historical Review" is from the pen of the Rt. Rev. Rector, Thomas J. Shahan. No more fitting introduction to the work of the *Review* could have

been made than this delineation of its spirit by one who has for so long a time represented the University in historical studies. Bishop Shahan treats of modern historical science in its relation to early Christianity and to Christian teaching in its various departments. He pays a special tribute to the work of Catholic scholars. "The names of Batiffol, Duchesne, Wilpert, Ehrhard, Bardenhewer, Butler, Fincke," he says "to mention only a few of those whose writings stand in the front rank of modern scholarship may fittingly be placed side by side with those of the generation of Tillemont and Mabillon. These contemporaries of ours, notwithstanding their devotion to the cause of religion and of truth, have neither the opportunity nor the means to do for the history of Catholicism in the United States what the exigencies of the present demand. The obligation of carrying on the splendid ecclesiastical traditions in the study and diffusion of historical knowledge, the duty of setting forth the past of the Church in the New World in a true and acceptable light devolves on those who have access to the abundant stores of material which wait to be exploited and who, with unselfish love for the science of history, and sufficient initiation into its mysteries dare to become its votaries and exponents."

Believing that there is a deep and lively interest in history on the part of Catholics and that the chief need for its expression is a means of communication between the different workers in the field, Bishop Shahan says: "The time has come in the development of Catholicity in the United States when it should be represented by a publication, national in scope and character, a publication devoted to the discussion of Catholic history on a scale corresponding to the importance which Catholicity has assumed in the life of the nation." Hence the reasons and the scope of the publication, the first number of which has as its contents the following:

Foreword ..... *His Eminence, James Cardinal Gibbons*  
Introductory Spirit of the Catholic Historical Review .....

*Right Rev. Thomas J. Shahan, D. D.*

Flemish Franciscan Missionaries in North America (1674-

1738) ..... *Right Rev. Camillus P. Maes, D. D.*

The Rev. John Ceslas Fenwick, O. P. (1759-1815) .....

*Rev. V. F. O'Daniel, O. P.*

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ment that professional relations shall be more adequately defined and professional interests shall be promoted not only at the regular meetings but also during the interval between meetings.

3. *Resolved*, That the department heartily endorses the organization of bureaus of efficiency and educational measurement as adjuncts to the superintendent's office. The constant investigation of school problems by permanent school officers is far more effective than any other form of scientific study. It is to be recognized that temporary commissions are in some cases justifiable. The superintendent or the Board of Education should be in a position at any time to call in impartial professional advisers in case they find that school interests require such special discussion. Professional aid from without will, however, be for the most part unnecessary if the regular supervisory staff together with the teachers have been active in constant studies of the types which can be carried on by the permanent bureau of efficiency.

4. *Resolved*, That the department commends most heartily the activity of the United States Bureau of Education in issuing special bulletins reporting the results of educational investigations. The range of subjects covered and the great body of valuable information thus made available to the teaching profession justify in the judgment of the department an extension of the support which the Federal Government gives to the work of the Bureau.

5. *Resolved*, That the department recognizes the urgent need of provision for the more complete training of teachers in service. The familiar devices of teachers' institutes and sporadic lectures do not adequately meet this need. State departments of education and local communities should be urged to make provision for regular, systematic training both in technical professional lines and in general subjects.

6. *Resolved*, That we note with approval the increasing tendency to establish, beginning with the seventh grade, differentiated courses of study aimed more effectively to prepare the child for his probable future activities. We believe that as a result of these modifications a more satisfactory type of instruction will be developed and that a genuine economy of time will result.

7. *Resolved*, That in the judgment of the department it is of the greatest importance that support and encouragement be accorded to night schools and continuation schools organized for the training of adults. The dissemination of intelligence in a cosmopolitan population like that of our country demands not only that the children of the nation be educated but also that educational opportunities be offered to many of the older members of the community, especially where adequate opportunities have been withheld in earlier years.

8. *Resolved*, That we heartily approve the increasing attention which is being given to the hygienic and sanitary problems of the rural school and bespeak for the recommendations of the Committee on Health Problems in Education of the National Council of Education, the most wide-spread publicity through the United States Bureau of Education and all other suitable mediums of publicity.

9. *Resolved*, That we again reaffirm our declaration favoring a national university and note with pleasure the fact that the Fess Bill establishing such a university has been favorably reported to the House of Representatives. We trust that this action indicates the eventual passage of this or similar legislation.

10. *Resolved*, That the legislation which is pending in the Congress of the United States for the protection of children of school age from undesirable employment deserves most careful consideration. We recommend to the United States Bureau of Education and Bureau of Child Welfare that they, as the representatives of the educational profession, cooperate in promoting all national legislation looking towards this end.

11. *Resolved*, That in view of the commonly observed fact that the bringing of popular recreational, social and civic activities within the jurisdiction of the school authorities tends to purify them and to elevate their character, we believe that such employment of the school machinery should be regarded as essentially educational, and recommend to all boards of education that they include extension activities in their regular programs.

12. *Resolved*, That we reaffirm our belief in the efficiency of the small board of education as the most satisfactory method of administering public schools.

13. *Resolved*, That we express our appreciation of the action of the various railroad associations which gave to this meeting the open rate, thereby securing to our members a very considerable saving in expenditure for transportation.

14. *Resolved*, That we express our appreciation of the hospitality extended to the department by Superintendent Condon, the committee and the citizens of Cincinnati, of the courtesies extended by Mr. and Mrs. Charles P. Taft, by the Trustees of the Art Museum, the management of the Rookwood Pottery, of the Municipal Hospital, the High School Teachers' Association, the Chamber of Commerce, and the other clubs of the city.

We especially thank the May Festival Chorus and the Cincinnati Symphony Orchestra for the complimentary concert and the orchestra and glee clubs of the Woodward and Hughes High Schools for the most excellent music provided.



15. *Resolved*, That the thanks of the Association are extended to President Snyder for the most excellent program presented at this meeting.

16. *Resolved*, That we commend the hotel managements for the many special courtesies provided.

17. *Resolved*, That we thank the representatives of the press for their excellent reports of the meetings of the departments.

#### PANAMA-PACIFIC EXPOSITION

To all teachers who attend the Panama-Pacific Exposition in San Francisco Ginn and Company are extending a cordial invitation to visit their exhibit in the Palace of Education. In this exhibit there are displays showing how textbooks are made, striking facts about the textbook business, motion pictures and an interesting collection of early American school books. There is also a rest room which has been made attractive with chairs, tables, desks, a fireplace, and other furnishings in the New England Colonial style.

Teachers will find this a comfortable place to use as their headquarters at the Exposition grounds. An attendant who is familiar with all the details of the exposition will be found ready to render any possible services at Ginn and Company's booth and to offer suggestions about seeing the exposition, which, by the way, covers an area over two miles in length. Each teacher who visits Ginn and Company's exhibit is presented with a facsimile copy of the New England Primer and an attractive souvenir pamphlet printed in two colors, entitled "Quality and Cost."

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**The English Catholic Refugees on the Continent, 1558-1795.**  
**Vol. I. The English Colleges and Convents in the Catholic Low Countries, 1558-1795,** by the Rev. Peter Guilday. London, Longmans, Green & Co., 1914: pp. liv+480; price, \$2.75 net.

Dr. Guilday, at present an instructor in Church History in the Catholic University of America, was the last student to obtain the Doctorate Degree from the University of Louvain, and the present volume, which is his Doctorate dissertation, does credit to the great Belgian University and gives promise of greater things to come. The friends of the Catholic University may well rejoice in this addition to its staff. Besides the preface, and introduction, there are added to the body of the work sixteen valuable appendixes and a complete alphabetical index and a bibliography containing a list of the manuscript sources existing in England: in the Archives of the Archdiocese of Westminster, in the Archives of the Old Brotherhood of the English Clergy, British Museum manuscripts, State papers, Public Record Office and in Spain: in the College Archives of St. Alban's College, Academia Real de la Historia, Madrid; Archivio General, Simancas; Archivio General de las Indias; Seville, Archivio Municipal; in Belgium: in Manuscripts of the Royal Library, Brussels, State Archives, Brussels, Provincial Archives Bruges, Communal Archives, Archives of Nazareth Priory; in Rome: In English College Archives, Biblioteca Corsini, Biblioteca Casanatense, Biblioteca Vittoria Emmanuele, Propaganda Archives, Vatican Library, Vatican Archives. To this is added a bibliography of printed sources containing twenty-one collections and 338 titles. This, in itself, is sufficient evidence of the scholarly character of the work.

The opening paragraph of the Introduction gives some hint of the scope of the work: "There can be no complete history of that religious fervor among English Catholics of the sixteenth, seventeenth and eighteenth centuries, which forced so many of them into exile on the Continent, and particularly into the Catholic Low Countries; no all-round and adequate

judgment of the English Catholic *diaspora*, unless it be studied in its relation to the similar movement of French, Dutch, and Walloon Protestant exiles during this same period. We have grown so accustomed to eulogies of the Huguenot exiles and condemnations of the lack of patriotism shown by English Catholics, that any readjustment of our ideas on the question seems well-nigh hopeless. And yet historical justice demands new light on the aims and policy of the Catholic exiles. The meager efforts that have been made up to the present on the part of historical students to vindicate these loyal exiles of pre-Emancipation days, and the lack of any synthetic literature on the subject, have been lost sight of in the great mass of numerous and serious historical studies which have been written in English and in French to perpetuate the deeds and to vindicate the policy of the continental Protestant exiles in England."

The chapter titles will give a sufficient outline of the portion of the field covered. They are: The English Foundation Movement in General, The English Carthusians, The Bridgettines of Syon, The English College at Douay, The English Jesuits, The Institute of the Blessed Virgin Mary, The English Monks and Nuns of the Order of St. Benedict, The English Franciscans, The English Carmelites, The Canonesses of St. Augustine, The Canonesses of the Holy Sepulcher, The English Dominicans.

The work is destined to do a great deal of good. It should be accessible to students and teachers in all our secondary schools and our Catholics should see to it that a copy of this valuable book be placed on the shelves of every public library in the country and in the libraries of our State educational institutions. Catholic taxpayers have both the right and the duty to have the truth in these matters placed within the reach of all honest and inquiring minds.

THOMAS EDWARD SHIELDS.

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**Those of His Own Household**, by René Bazin. The Devin-Adair Co., New York. Cloth; pp. 290; \$1.25 net.

It is the test of literary genius that a work retain its flavor even in translation. And judged by this test, the novels of

René Bazin are products of a superior artistic power. It was gratifying, though hardly unexpected news, when this brilliant French Catholic novelist was made a member of the Academy, for he had long been recognized as one of the greatest of the modern French writers. Those who were familiar with his works in the original French could not have been otherwise than impressed by their high literary quality. And now that English and American publishers have given them to the public in the vernacular, everyone who reads may have these treasures to himself. For they *are* treasures, even in the translation. "The Nun," "The Barrier," "Redemption," "The Coming Harvest," "This, My Son," and "The Children of Alsace" are novels of no ordinary sort. There is psychological penetration, a sympathetic regard for humankind, a certain strength of structure, a freshness of plot, a wholesomeness of theme, and a charm of polished and refined style, which gains in each successive publication. The latest addition to the series was entitled "Madame Corentine" in its French issue, but has been re-entitled "Those of His Own Household" in the English version. It quite sustains the high level of M. Bazin's art. It is a most delightful novel.

In analyzing the sources of this delight, we become conscious of the fact that it is still possible, apparently, to write an interesting and deeply moving story about the clean home-life of reputable, self-respecting people. One has had grave reasons to doubt this possibility, in view of certain decadent manifestations which have been unpleasantly familiar of late. It is delightful to encounter wholesomeness again—it is a pleasure to realize that the moral function of art is still vigorous.

Again, it is good to find a novel which does not add to, or repeat, the current misconceptions regarding French life, which surely is quite like all other normal human existence. It is good to encounter a novel which will most probably unsettle the profound convictions of those who have builded for themselves a graven image of French domesticity out of the flotsam and jetsam of certain varieties of French plays, French bad art, and French cafés of questionable character (which are maintained almost exclusively for the benefit of tourists of like reputation or of a morbid curiosity).

"Those of His Own Household" are not exhibited to the idly curious by the Master of the Household. Instead there is an attractive picture of clean and normal and wholesome life among people who are upright and self-respecting. It is the story of a well-to-do Breton family which has been torn asunder by the unhappy separation of husband and wife from the clashing of strong personalities and the conflict of individual wills. It is a very unhappy separation indeed, for there is—*Simone*. Simone is a charming girlish figure, the daughter of Monsieur and Madame de l'Héréec (who is the "Madame Corentine" of the story). Years of loneliness finally chasten the spirit of these unhappy people, and through Simone, whom they love passionately and who believes in them with superb faith, the reconciliation is effected. When Simone says to her dear old grandmother Jeanne, on the last page of the story—"Let us all live together in love and unity . . . we are not ruined . . . there is no more need for anxiety. Mother will make up for it all . . .," one feels that love and happiness have folded their wings beneath the roof of that reconciled Catholic household and will remain always.

There is something exquisite in the art of René Bazin. He can put the very breath of life into his characters, so much so that one takes the keenest and most human interest in their history with its problems, its failures and its successes. In the present book the thread of the action is at times knotted into graceful comedy, but usually it is taut with the tension of impending tragedy. At the end, all is clear and straight again. You can look out through the window and really see the Brittany which the author has pictured, you can fancy the radiant happiness of Simone, and you know that a kiss of peace has been exchanged by Monsieur de l'Héréec and "Madame Corentine."

THOMAS QUINN BEESLEY.

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**My Lady Poverty**, a Drama in Five Acts, by Francis de S. Gliebe, O. F. M., St. Anthony College, Santa Barbara, Cal. Pp. 78; paper; price, not indicated.

From the California of Franciscan tradition comes this dramatization of the story of St. Francis of Assisi and "My

Lady Poverty," with the scenes laid at Assisi and Spoleto. The playwright has chosen blank verse as his medium and the results are not altogether happy. In the third scene of the fourth act, at a moment intense with dramatic possibility, the soliloquy of Francis, wherein he welcomes his "sweet mistress, heaven-appointed spouse . . . my Lady Poverty," is actually hampered by the blank verse instead of the blank verse giving lyric fire to the action. It is almost too much for one's gravity when such lines as the following are encountered in the very middle of the soliloquy:

"The first faint streaklets of approaching dawn  
Have now expanded into blazing day."

Or again, at the end of a genuinely lyric outburst towards the close of the speech, it is a strain on one's composure to read:

"But soft! a noise.—Am I discovered?  
'Tis Angelo; I see his angel face  
Shine through the leafy hanging boughs."

There is a passage in the fourth scene of the third act, where the night-watchman soliloquizes in ordinary human speech, a passage which inclines us to the opinion that the author's dramatic medium is prose, since obviously his blank verse is ill-accommodated to his present purpose. Blank verse is very much like an historic little girl who

When she was good  
She was very, very good,  
But when she was bad  
She was horrid!

THOMAS QUINN BEESLEY.

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**English Medieval Literature**, by Charles Sears Baldwin, Ph. D.  
Longmans, Green & Co., New York, 1914: pp. 261; cloth;  
\$1.25 net.

Accepting Hallam's designation of the Middle Ages as the period from the sixth through the fourteenth century, it is perfectly proper to include as English Medieval Literature everything from Beowulf to Chaucer, and even beyond, in any

book calculated as an introduction to the study of this period. Yet somehow it is hard for us to conceive of Beowulf as medieval literature in any except the vaguest time-sense. To our notion it would be truer to the medieval spirit of English literature to begin such a study as the above with the Old English Christian Poetry. This would decrease the length of the book by some twenty-five rather interesting pages, although some of the space thus placed at the author's disposal could very well be added to the section entitled "The End of the Old English Period." It would serve, we think, merely to indicate briefly the character and quality of the pre-Christian literature, since one has come to understand "Gothic" and "Medieval" as terms of more than chronological portent.

The author declares in his preface that the "book is meant to be neither a history nor a directory, but a guide to the appreciation of medieval literature." He continues: "The recent abundance of reprints and translations marks a second approach toward the recovery of the middle age. While the previous generation of historians was dispelling the legendary darkness of this dark age, the critics turned the connotation of *Gothic* from pity to praise. Pity for the middle age became so antiquated that enthusiasts ventured even to demand worship instead. What remained for our time was more exact appreciation through an increasing availability of medieval literature. To the widely interesting body of literature now at hand in English I have tried here to furnish a students' guide. This book is not for scholars. They are provided for already. What seemed to be lacking was such a brief manual as should open the main literary significances to students not specially trained. Therefore, though the discussion necessarily includes works written in Latin and Old French, and relies, of course, on foreign as well as English scholarship, the citations and the suggestions for further study are generally limited to works accessible in English. What I have thus tried to provide is, not a substitute for close study, but an introduction."

"What I have thus tried to provide is, not a substitute for close study, but an introduction." As such it is very successful indeed.

THOMAS QUINN BEESLEY,

**Romanism in the Light of History**, by Rev. Randolph H. McKim, D. C. L. G. P. Putnam's Sons, New York and London, 1914: pp. 277; cloth; \$1.25.

One is under a certain constraint in reviewing a publication by a civic neighbor (for Dr. McKim and we are neighbors here in the Capital, inasmuch as the same tram-car passes our respective doors). One is under this constraint for many reasons, some of which are suggested by the conventions of social usage, others by the title of the book, and still others by a proverb which has to do with that state of mind engendered by familiarity. The most potent reason of all is that one labors under a well-defined obligation to one's readers—their time is precious; and it would be trifling on our part to review at any length, or with any high degree of seriousness, what is largely a piece of apologetic criticism *at second hand*. But as a Romanist, in fact as an unblushing Papist, we were highly interested in the opening chapter, entitled, "The Present Outlook for Romanism." It gave us the deliciously guilty feeling one experiences in consulting a seeress—to read that chapter! And we discovered to our profound disillusionment that "as long as that Church is dominated by the medieval spirit, as long as it hugs contentedly the fetters of absolutism welded by the vatican, it can never become the Church of the American people. The enterprise of 'making America Catholic' is foredoomed to failure." Our disillusionment was not caused so much by that last discovery as by the first—that we *were* dominated by the medieval spirit! For, only the other day, one of our non-Catholic friends charged us with *not* having enough of it! But the iconoclasm did not end there. For we discovered that our long-revered lecturer on Politics at Princeton, Woodrow Wilson, had cruelly deceived us as to the character of the first of the "Articles in Addition to and Amendment of the Constitution of the United States of America." We discovered this where Dr. McKim refers to the United States as "this Protestant land." So Mr. Wilson must have been wrong. The dilemma seems to be complete! But while we were reflecting on this chapter on "The Present Outlook for Romanism," there occurred to us another statement on the same topic, and it somehow comforted us, and we regained our



confidence in Mr. Wilson, for all that he had seemingly deceived us about the First Supplementary Article,—for the statement which occurred to us was the Fifteenth Chapter of the Gospel according to St. John, and it was made by *One Who Knew!*

THOMAS QUINN BEESLEY.

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**The Charm of Ireland**, by Burton E. Stevenson. New York, Dodd, Mead and Co., 1914: pp. x+576.

This volume has a good index and is well illustrated. The writer gives a sympathetic appreciation of the things he has seen in Ireland. The story is most readable. The charm of his style does not in any way detract from the charm of Ireland which he so eloquently discusses.

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**An Introduction to General Psychology**, by Robert Morris Ogden, Professor of Philosophy and Psychology in the University of Tennessee. New York, Longmans, Green & Co., 1914: pp. xviii+270.

The aims of this book are thus set forth in the author's preface: "The chief motives for the writing of the present book were two. The first of these was to supply a general, elementary text-book which would meet the demands of the average student beginner a little more adequately than has been done hitherto. After ten years' experience in teaching a first-course in psychology, I have become convinced that the mode of attack usually followed fails to supply the student with the sort of introduction into the science of mind that will enable him, on the one hand, to connect his psychology with everyday life, and, on the other hand, to apprehend the bearings of this science upon Philosophy, Education, Sociology and Biology. \* \* \* The second motive of this work was my conviction that the time has come when we must modify some of our psychological principles and conceptions, with reference to the more recent investigations of the thought process."

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**Problems of Conduct, an Introductory Survey of Ethics**, by Durant Drake. Boston, Houghton Mifflin Co., 1914: pp. xiii+455.

The author is an A.M. from Harvard and a Ph. D. from Columbia. He is at present Associate Professor of Ethics and Philosophy of Religion at Wesleyan University.

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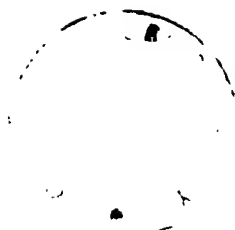








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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has become a major employer in the UK, and its growth has been a major factor in the overall growth of the economy.

The public sector has also become a major employer of women. In 1980, women made up 40% of the public sector workforce, and by 1995, this figure had risen to 50%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of women in the workforce, and the increasing demand for public services. The public sector has also become a major employer of young people, with the number of young people employed in the public sector increasing from 1.5 million in 1980 to 2.5 million in 1995.

The public sector has also become a major employer of people with disabilities. In 1980, people with disabilities made up 10% of the public sector workforce, and by 1995, this figure had risen to 20%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people with disabilities in the workforce, and the increasing demand for public services. The public sector has also become a major employer of people from ethnic minorities, with the number of people from ethnic minorities employed in the public sector increasing from 1.5 million in 1980 to 2.5 million in 1995.

The public sector has also become a major employer of people who are over 50 years of age. In 1980, people over 50 years of age made up 30% of the public sector workforce, and by 1995, this figure had risen to 40%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people over 50 years of age in the workforce, and the increasing demand for public services. The public sector has also become a major employer of people who are over 60 years of age, with the number of people over 60 years of age employed in the public sector increasing from 1.5 million in 1980 to 2.5 million in 1995.

The public sector has also become a major employer of people who are over 65 years of age. In 1980, people over 65 years of age made up 10% of the public sector workforce, and by 1995, this figure had risen to 20%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people over 65 years of age in the workforce, and the increasing demand for public services. The public sector has also become a major employer of people who are over 70 years of age, with the number of people over 70 years of age employed in the public sector increasing from 1.5 million in 1980 to 2.5 million in 1995.

The public sector has also become a major employer of people who are over 75 years of age. In 1980, people over 75 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people over 75 years of age in the workforce, and the increasing demand for public services. The public sector has also become a major employer of people who are over 80 years of age, with the number of people over 80 years of age employed in the public sector increasing from 1.5 million in 1980 to 2.5 million in 1995.

The public sector has also become a major employer of people who are over 85 years of age. In 1980, people over 85 years of age made up 2% of the public sector workforce, and by 1995, this figure had risen to 5%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people over 85 years of age in the workforce, and the increasing demand for public services.